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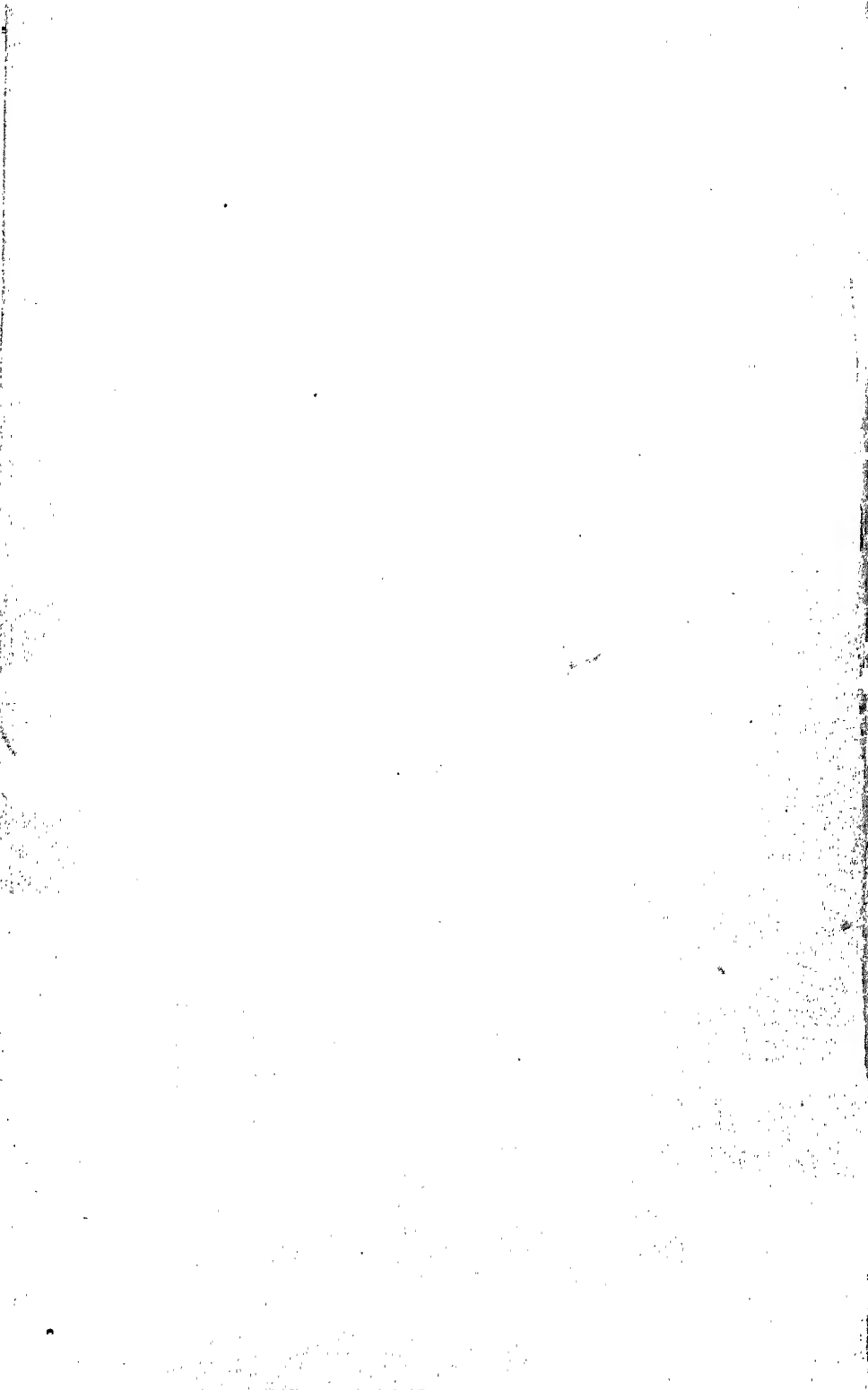
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PALI MANUSCRIPTS

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I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

1 (Phayre Collection).

Manuscript of the whole *Tipiṭaka* presented by the King of Burma.

The MS., written in the Burmese character, consists of 29 volumes, each of which, wrapped up in a piece of silk, is placed in a wooden box. Most of the single volumes contain the dates of Sakkarāj 1202 or 1203 (A.D. 1841-42). In correctness this manuscript far surpasses most of the MSS. written in Burma which I have seen. The contents of the single volumes are :

I. VINAYAPITAKA.

1. *Suttavibhaṅga* (first part). 195 leaves, signed with the Burmese letters ka—thi ; 8 lines.
2. *Suttavibhaṅga* (second part). 217 leaves (ka—dha) ; 8 lines (Bhikkhuvibhaṅga, fol. ka—to ; Bhikkhunīvibhaṅga, fol. ṭau—dha).
3. *Mahāvagga*. 249 leaves (ka—po) ; 8 lines.
4. *Cullavagga*. 181 leaves (ka—ṇāḥ and mû ; the leaves ta—mu are missing) ; 8 lines.
5. *Parivāra*. 213 leaves (ka—do) ; 8 lines.

II. SUTTA-PITAKA.

6. *Dīghanikāya*. 360 leaves (ka—hāḥ ; the letters ba—bāḥ are omitted) ; 8 lines.
7. The *Mūlapaññāsaka* of the *Majjhimanikāya*. 219 leaves

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(ka—dha; the leaf kai has been repeated twice; two different leaves are signed nī); 8 lines.

8. The *Majjhimaṇṇāsaka* of the *Majjhimanikāya*. 234 leaves (ka—nū); 8 lines.

9. The *Upāriṇṇāsaka* of the *Majjhimanikāya*. 164 leaves (ka—hai); 9 lines.

10. The first three vaggas of the *Samyuttanikāya*. 264 leaves (ka—phāh); 10 lines.

11. The *Saḍḍatanavagga* (fourth vagga of the *Samyuttanikāya*). 192 leaves (ka—tāh); 8 lines.

12. The *Mahāvaggasamyutta* (fifth vagga of the *Samyuttanikāya*). 218 leaves (tha—khyā); 8 lines.

13. The first four nipātas of the *Āṅguttaranikāya*. 212 leaves (ka—dai); 10 lines.

14. The fifth to the seventh nipāta of the *Āṅguttaranikāya*. 211 leaves (ka—de); 10 lines.

15. The eighth to the eleventh nipāta of the *Āṅguttaranikāya*. 301 leaves (ka—ya); 9 lines.

16. Six of the small works composing the *Khuddakanikāya*, viz.:-

a. *Khuddakapāṭha*. 5 leaves (ka—ku); 9 lines.

b. *Udāna*. 54 leaves (ka—nū); 9 lines.

c. *Itivuttaka*. 29 leaves (ka—gu); 9 lines.

d. *Suttanipāta*. 52 leaves (ka—nī); 9 lines.

e. *Vimānarattṭhu*. 34 leaves (ka—gau); 9 lines.

f. *Petarattṭhu*. 26 leaves (ka—gā); 9 lines.

17. Five of the small works composing the *Khuddakanikāya*, viz.:-

a. *Theragāthā*. 40 leaves (ka—ghī); 9 lines.

b. *Therīgāthā*. 19 leaves (ghu—ṇam); 9 lines.

c. *Buddhavaṃsa*. 32 leaves (nāh—je); 9 lines.

d. *Cariyāpitaka*. 13 leaves (jai—jhai); 9 lines.

e. *Dhammapada*. 14 leaves (ka—khā); 10 lines.

18. *Jātaka*, text without *Aṭṭhakathā*. 193 leaves (ka—tha); 9 lines.

19. Two identical copies of the *Mahāniddesa*, both ending with the *Sāriputtasutta*. According to the dates given by

Subhûti in Childers's Dictionary, s.v. *niddeso*, this is only the first of two parts which compose the whole *Niddesa*, the second doubtless being the *Oullaniddeso*. See Journ. As. Soc. of Bengal, 6, 522.

a. 186 leaves (ka—tû); 9 lines.

b. 196 leaves (jho—mâh); 9 lines.

20. a. *Paṭisambhīdāpakaraṇa*. 198 leaves (ka—thû); 10 lines.

b. *Nettipakaraṇa*. 63 leaves (ka—ci); 10 lines. The subscription of this work places it among the sacred scriptures: ettāvata samattā nettiyā āyasmatā Mahākaccānena bhāsita bhagavatā anumoditā mūlasaṅgītiyaṃ saṅgītā ti. About the style and the contents of this work, see d'Alwis, *Introd.* xxiii. 105.

21. *Apadāna*. 244 leaves (ka—pī); 9 lines. (Therāpadāna fol. ka—thau, Therāpadāna fol. tham—pī.)

III. ABHIDHAMMAPĪṬAKA.

22. *Dhammasaṅgaṇī*. 144 leaves (ka—thâh); 8 lines.

23. *Vibhaṅgappakaraṇa*. 186 leaves (ka—tû); 9 lines.

24. 314 leaves (ka—rî, the last letter being written by mistake for ri; one leaf has got the two signatures ba and bā); 8 lines. Contains:—

a. *Dhātukathā* (ka—ni).

b. *Puggalapāṇṇatti* (ni—jha).

c. *Kathāvatthu* (jha—rî).

25. First part of the *Yamaka*. 291 leaves (ka—mi); 8 lines. Contains the *mūlayamaka* (ka—ko), the *khandhayamaka* (kau—gau), the *āyatanayamaka* (gaṃ—jah), the *dhātuyamaka* (jha—jhu), the *saccayamaka* (jhû—tau), the *saṅkhārayamaka* (taṃ—dha), the *anusayayamaka* (dhi—mi).

26. Second part of the *Yamaka*. 171 leaves (mī—cyu); 8 lines. Contains the *cittayamaka* (mī—yî), the *dhammayamaka* (yu—vi), the *indriyayamaka* (vî—cyu).

27. *Dukapaṭṭhāna*. 188 leaves (ka—tai); 10 lines.

28. *Tikapaṭṭhāna*. 292 leaves (ka—mî); 10 lines.

29. *Dukatikapattihāna*. 260 leaves (ka—phai); 10 lines. Contains anulomadukatikapattihāna (ka—cha), anulomatika-dukapa. (chā—ṭi), anulomatikatikap. (ṭi—ṭhā), anulomaduka-dukapa. (ṭhi—ṭhau), paccanīkadukadukapa. (ṭhaṃ—ṇe), anulomapaccanīkadukadukapa. (ṇai—dhai), paccanīkānulomaduka-dukapa. (dho—phai).

2.

Burmese MS., see the Burmese Catalogue, No. 3438.¹

Nissaya of the Pārājika. Begins :—

anantakarunādhāraṃ vineyyadamaṇaṃ jinaṃ
natvā sunipunaṃ dhammaṃ dakkhiṇeyyaṃ gaṇuttamaṃ |
mahāaggabu(d)dhin nāmaṃ sabbarājūna pūjitaṃ
bahu(s)utaṃ mahāpu(ñ)ṇaṃ saṅghassa parināyakaṃ |
saddhamma(ṭ)ṭhitikāmehi santehi abhiyācīto
vinaye mandabuddhināṃ pāṭavatthāya nissayaṃ |
pubbācariyasāhānaṃ avalambya vinicchayaṃ
suvi(ñ)ṇeyyaṃ karissāmi tosayanto vicakkhaṇe |
purātanesu santesu nissayesu pi tehi na
linantarapadān' attho sakkā vi(ñ)ṇātave yato |
sādhippāyañ ca sambandhaṃ vacanatthañ ca katthaci
dassayanto karissāmi venayikamaṇoharaṃ |
vinayapīṭake ṭhite sāsanaṃ suppati(ṭ)ṭhitaṃ
mahussāhena yaṃ yassa taṃ nissāmenta sādhave ti |

The Pāli text is intermixed with the Burmese version.

The first phrases of the Pārājika, for instance (tena samayena buddho bhagavā Verañjāyaṃ viharati Nalerupucimanda-
mūle mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhik-
khusatehi) are given in the following way :—yena samayena
āyasmato Sāriputtassa vinayapañ(ñ)attiyācanahetubhūto pari-
vitakke udapādi tena samayena buddho bhagavā Verañcāyaṃ
viharati Nalerupucimandamūle mahatā bhikkhusaṅghena
saddhi pañcamattehi bhikkhusatehi | yena samayena yena
kālena—āyasmato—Sāriputtassa—vinayapañ(ñ)attiyācanahe-
tubhūto—parivitaṅko—udapādi—tena samayena tena kālena
bhagavā—buddho—Verañjāyaṃ Verañjāya samāpe—Naleru-

¹ Here and elsewhere, in referring to numbers of the Burmese Catalogue, those of the Catalogue formerly in use are meant. The MSS. in question are now referred to this Catalogue.

pucimandamûle—mahatâ—bhikkhusaṅghena—pañcamatthehi—bhikkhusatehi pañcasatapamâṇehi bhikkhuhi—saddhi—viharati vigato rañjo assâ ti ca veramjatthajâtan ti ca vividhehi rañjayatî ti ca veram abhibhavitvâ jâtâ ti ca vâkyam—*etc.* Afterwards no continuous Pâli text is given, but only the single words or small parts of the text with their version or paraphrase.

3.

Burmese MS., see Catalogue of Burmese MSS., No. 3427. Sakkaraj 1194=A.D. 1833.

Second part of the *Suttavibhaṅga*, Pâli text with Burmese Nissaya. Begins: namo, *etc.*, | âyasmanto—ime kho dve navutî pâcittiyâ dhammâ—uddesaṃ—âgacchanti—tena samayena—Sakyaputto—Hatthako—vâdakkhitto—hoti.

4.

Burmese MS., see Catalogue of Burmese MSS., No. 3436. Sakk. 1192=A.D. 1831.

Opening sections of the same second part of the *Suttavibhaṅga* (the sections referring to the Bhikkhusaṅgha).

5.

106 leaves, signed with the Burmese letters ka—jhou ; 9 lines ; Burmese writing. Sakk. 1192=A.D. 1831.

Pâli text of the same sections of the *Suttavibhaṅga*.

6.

Burmese MS., see the Burmese Catalogue, No. 3437. Sakraj 1146.

The *Mahāvagga*, with Burmese Nissaya. Begins: namo, *etc.* | tena samayena tena kâlana—bhagavâ—buddho—Urûvelâyaṃ—Nerañcarâya—najjâ nadiyâ—tîre—bodhirukhamûle—abhisambuddho hutvâ—pathamaṃ—viharati—atha tasmi samaye—kho—bhagavâ—bodhirukkhamûle—sattâhaṃ—vimuttisukhaṃ—paṭisaṃvedi—ekapallaṅgena—nisîdi.

7.

Burmese MS., see the Burmese Catalogue, No. 3450.

Another copy of the same work.

8.

Burmese MS., see Catalogue of Burmese MSS., No. 3456. Sakk. 1195.

The *Cūlavagga*, with Burmese Nissaya. Begins : namo, *etc.* | tena samayena tena kālena—bhagavā—buddho—Sāvattiyaṃ—viharati—tena kho pana samaye—Paṇḍukalohitakā—bhikkhū—attanāpi—bhaṇḍanakārakā—kalahakārakā—vivā-dakārakā—bhassakārakā—saṅghe—adhikaraṇakārakā, *etc.*

9.

Burmese MS., see Catalogue of Burmese MSS., No. 3519.

First chapter of the *Kammavācā* collection, Pāli text with Burmese version and commentary.

Begins : namo, *etc.* |

ānātikkamato raṇṇo Yamavhānassa tādino
 ṭhapetum arahantassa ānācakkam sudullabham |
 namasitvā tilokaggayatindadhammarājino
 pādambujāmalaṃ seṭṭham mōlālisevitam¹ |
 racayissam' aham dāni ānācakkam yathābalaṃ
 ṭhapitam dhammarājena nāthena puṇasirinā |
 paṭhamam upajjham gāhāpetabbo, *etc.*

The subscription runs (fol. khau) : iti pañcappidhibalasam-annāgatena sāsana mahodayagapesinā nānāratanāpāṭasāmi-bhūtena² imasmim ratanapūraavabhitanapuramhi abhūtabbānam³ mahāsuvannapāsādānam sāmibhūtena devānamindato māghavamhā buddho bhavissatīti laddhavadanena dutiyam pi tāvatimsabhavanato orohitvā imaṃ sariyakadhātum imasmī rājamunicūlānāmikam cetiyamhi ṭhapanam karotīti⁴ vatvā tena dātapabba sarirakadhātunā⁵ ṭhapitassa tassa munindarāja-municūlānika (ṇi has been changed into mi)⁶ mahāsuvannacetī-yassa dāyakabhūtena *Śīrisudhammarājāmahāvipatīnāmikama-hādhammarājena*⁷ āyājītena *Saddhammasīrināmatherena* sāsana-ssa athāsityeka dvesahassakāle sakkarājassa pana chādhi-

¹ kamolālisevitam, the text repeated with the Burmese version.

² vāta², the repeated text.

³ abhūtapubbānam.

⁴ ṭhapani karohīti.

⁵ dāyakadhātunā.

⁶ mahāsuvannacetīyassa.

⁷ Saddhammasīrināmatherena.

kasahassakāle sampatte racitā sādhibbāyā saniddhā Kammavācāya Mrammabhāsā.

10—16.

Manuscripts written in the square Pāli character on palm-leaves, which are prepared in the way described by Burnouf and Lassen, *Essai sur le Pāli*, 205. Only No. 10 is written on plates of ivory. The first and last leaves in most of these MSS. have no signature.

Parts of the *Kammavācā* collection.

10. 17 leaves (ka—khu); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: saṅgho itthannāmassa bhikkhuno itthannāmassa nāmasamuti dadeyya | esā utti (ñatti?) suṇātu me bhante saṅgho ayaṃ—

11. 18 leaves (cha—jū); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: sammata saṅghena itthannāmassa bhikkhuno nissayamuttasamuti khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi ti.

12. 9 leaves (kha—kho); 5 lines; Sakk. 1209. Beginning and ending are identical with the preceding MS.

13. 13 leaves (ka—kāḥ, the first leaf being without signature); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: gaṇabhojanam yāvataṭṭhacivaram yo ca tattha civarappādo (civaruppādo?) ti.

14. 15 leaves (ka—khi); 4 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: assamaṇo hoti asakyaputtiyo | tan te yāvajīvaṃ akaraṇīyaṃ | āma bhante | nibbānapaccayo hotu.

15. 11 leaves (khai—gū); 5 lines. Begins: yapi yo bhikkhu methunaṃ kammaṃ (dhammaṃ?) patisevati assamaṇo hoti asakyaputtiyo. Ends: suṇātu me bhante saṅgho ayaṃ itthannāmo bhikkhu saññācīkāya kuṭi katthukāmo asāmikam atthuddesaṃ so saṅgham kuṭivatthum o—

16. 12 leaves (ka—kāḥ); 5 lines. Begins: suṇātu me bhante saṅgho | ayaṃ itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji. Ends: abbhito saṅghena itthannāmo bhikkhu | khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi ti | kammavācam katvā abbhetaṃ.

17.

7 palm-leaves (ñā—ñe), prepared in a way similar to the preceding MSS., so that they have the appearance of sheet-iron plates; 7 lines; Burmese writing.

Part of the *Pātimokkha*. The MS. contains first the beginning of the work (p. 1-3, ed. Minayeff), then different short extracts, the end: uddiṭṭhaṃ kho āyasmanto nidānaṃ (p. 24, ed. Minayeff), etc. A part of the text is followed by a Burmese version.

18.

186 leaves, see Catalogue of Burmese MSS., No. 3442.

1. fol. *ka-kha* (9 lines; Sakkar. 1192): Text of the *Pātimokkha*.

Begins: *namo, etc.*

samaccani padipo ca udakaṃ āsanena ca
uposathassa etāni puppakaraṇaṃ ti vuccati |
chandhapārisuddhi utukkhānaṃ bhikkhugaṇaṇā ca ovādo
uposathassa etāni puppakiccaṃ ti vuccati |

At the end of the Bhikkhupātimokkha follows (f. kâḥ) a short passage called in the subscription *Ovādapātimokkha*. It begins: khantī paramaṃ tapo titikkhā | nibbānaṃ paramaṃ vadanti buddhā | na hi ppajjito parāpaghātī. Then follow some passages, which the Burmese subscriptions show to be taken from the Parivāra, the Cūlavagga, etc.

2. f. *khā—ghaṃ* (ka—gau). 9 lines. Sakk. 1192. The *Pātimokkha*, Pāli text with Burmese translation.

Introduction: ¹

desakaṃ pātimokkhassa natvā buddhuttāmadhammaṃ
(buddhaṃ—uttamaṃ—dhammaṃ ca B.)
pātimokkham (pāmokkham B.) anavajjānaṃ pātimokkha-
gataṃ saṅghaṃ |
pātimokkhā ubhinnaṃ tu likkhissaṃ navaṇissayaṃ
nātisaṅkhepavittāraṃ attāya mandabuddhinā |
porāṇā nissayā kāmā yasmā panātisaṅkhepā
kecātivittakā keci tasmā te mandabuddhinā |

¹ Readings which occur in the repetition of the text together with the Burmese version, are denoted by B.

na sakkâ dhâritum disvâ tam pubbe kâtukâmâya
 satiyâ pi ca cintâya katokâsam alabbhitvâ
 cîram okâsam esanto dān' okâsam labhitvāna |
 āgatehi vibhaṅge tu sikkhâpadehi tampada
 bhājanivaṇṇanāh' eva (°nāhi ca B.) gaṇṭhi visodhanihi ca |
 tallekhananayehi ca samsanditvāna sâdhukam
 sodhetvāna viruddhañ ca pahāya adhikam padaṃ |
 unakam pakkhipitvāna pāyuttānaṃ nayehi ca
 dvihi vā tihi yuttesu pāṭhesu gayha sāsane |
 sukhuccāraṇapāṭhañ ca katvā sukhāvaṇṇaṇaṃ (°dhāra-
 ṇaṃ B.)
 nissayaṃ racayissan tam sam(m)ā dhārentu sajjanā |

The text begins: samajjani ca—padipo ca—āsanena—uda-
 kañ ca—etāni cattāri kammāni—uposathassa—pubbakaraṇaṃ
 ti—vuccati akkhātāni—chandapārisuddhi utukkhānaṃ—bhi-
 kkhugaṇanā ca—ovādo ca—etāni pañca kammāni—uposa-
 thassa—pubbakiccaṃ ti—vuccati akkhātāni.

3-4. The Khuddasikkhā. See No. 105.

19.

Burmese MS. composed of three different parts. See
 Catalogue of the Burmese MSS., No. 3524.

1. 51 leaves, signed with the Burmese letters nî—jhû.
 9 lines. Sakk. 1127.

2nd part of the *Kaṅkhāvitarāṇi* in Pāli (comment. on the
 Pātimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The
 text begins in the explication of the 3rd Nissaggiya rule;
 the end runs as follows (compare No. 45): Kaṅkhāvitarāṇiyā
 Pātimokkhavaṇṇanāya bhikkhupātimokkhavaṇṇanā niṭṭhitā ||
 paramavisuddhabuddhiviriyapāṭimaṇḍitena sīlākaraṇajjavama-
 ddivādiguṇasāmudayasamudaya (sic) samuditena sakalasama-
 yasamayantaragahanajjhogahanasamatthena pañāveyyattiya-
 samanāgatena tipīṭakapariyattippabhede sâṭhakathe satthu-
 sāsane appaṭihataññāḥappabhāvena mahāveyyākaraṇena kara-
 ṇasampattijanitasamukhavinigatatamadhuṇodānavacanāvaṇ-
 ṇayuttana yuttavādinā vādivadana mahākavinā pabhinna-
 paṭisambhitāparivāre chaḷābhiññāpaṭisambhidāpabbhedagu-
 ṇapāṭimaṇḍito uttarimanussadhamme suppatitṭhitabuddhināṃ

theravamsappadipânam therânam *Mahāvihāravāsinam* ti alaṇ-
kārabhūsitena vipulavisuddhabuddhinā *Buddhaghōsā* ti ga-
ruhi gahitanāmaterena katā ayaṃ *Kaṅkhāvitaraṇi* nāma Pāti-
mokkhavaṇṇanā ti.

2. 59 leaves, signed with the Burmese letters bha—lāḥ
(fol. laṃ is missing). 9 lines.

Fragments of the *Kaṅkhāvitaraṇi* with Burmese Nissaya
(sixth volume of the whole work), beginning in the 8.
sikkhāp. of the Ovādavagga (Minayeff, p. 13), ending in the
5. sikkhāp. of the Sahadhammikavagga (Min. p. 18). The
Pāli text has considerably been altered for the purpose of
the Nissaya.

3. Part of the *Khuddasikkhā*, see No. 106.

20. (Turnour Coll.)

269 leaves, signed with the Sinhalese letters ka—tho ;
mostly 9 lines ; Sinhalese writing.

The *Dīghanikāya*. The last leaf contains an index of the
single Suttas composing this collection. See the titles of the
Suttas in Westergaard's Catalogue, p. 21.

21.

Burmese MS., see Catalogue of Burmese MSS., No. 3432.

First part ("sīlakkhāṇ") of the *Dīghanikāya*, beginning
with the Brahmajālasutta and ending with the Tevijjasutta ;
Pāli text with the Burmese version of the Mahāthera *Guṇava-
tamsaka*. Begins : namo tassa, etc.

nāmāṃ' ahaṃ pakāsantaṃ nibbuti amataṃ padaṃ
apaṭipuggalaṃ buddhaṃ devasaṅghapurakkhitaṃ |
mayā katena puñ(ñ)ena suttaṃ sukhāvahena ci (ca ?)
sabbe upaddāve hantvā rajjissāmi yathābalaṃ |

I give here the beginning of the first Sutta, putting breaks
for the Burmese passages.

bhante Kassapa—idaṃ Brahmajālasuttaṃ—evaṃ iminā
ākārena—me mayā—bhagavato—sa(m)mukhā—suttaṃ (words
with which Ānanda introduced at the first great convocation
the proclamation of this Sutta)—bhante Kassapa—idaṃ Brah-

majâlasuttam—me mayâ—bhagavato—sam(m)ukhâ—evam
sutam (the same sentence is repeated still twice more)—ekam
—samayam—bhagavâ—Râjagaham—antarâ ca—Nâlantam
Nâlantassa—antarâ ca—mahakâ mahantena—bhikkhusa-
ghena—pañcamattehi—bhikkhusatehi—saddhî—addhâna-
maggapatipanno—hoti.

22.

Burmese MS., see Catalogue of Burmese MSS., No. 3496.

The *Mahāvagga* (Suttas 14-22) of the *Dīghanikāya*, Pāli text with the Burmese Nissaya by *Ariyālaṅkāra*. Begins :

mahāpuṇam namassitvā mahākāruṇikam jinam
pūjayitvāna saddhammam katvā saṅghaṇ ca añjali |
yam sīlakkhandhavaggassa adesayi anantaram
mahāvaggam mahāpaṇ(ṇ)o mahākāruṇiko jino |
racissam tassa nissayam |
nâtisamkhepavithharam paripunṇavinicchayam
sambuddhasâsanatthâya sotūnam ñāṇavaddhanam |

bhante—Kassapa—idam suttam—me mayâ—bhagavato—
samukhâ—evam etena âkāraṇena—sutam upalakkhitam—
ekam—samayam—bhagavâ—Sâvatthiyam—Anâthapiṇḍi-
kassa—ârâme—kârîto—Jetavane—karerikutikâram—viha-
rati.

23.

Burmese MS., see Catalogue of Burmese MSS., No. 3433.

The *Pâtikavagga* of the *Dīghanikāya*; Pāli text with the Burmese version by *Ariyālaṅkāra*. Begins :

vatthuttayam namas(s)itvā saram sabbapāṇinam
samâsena raccissâham pâtheyavagganissayam |

bhante Kassapa—idam suttam—bhagavato—santike—evam
—me mayâ—sutam upalakkhitam—ekam—samayam—bha-
gavâ—Mamallesu (*sic*)—Anupīyam nâma Mallānam—niggamo
—atthi—tattha—viharati.

24. (Turnour Coll.)

376 leaves, signed with the Sinhalese letters ka—bhî; generally 8 lines; Sinhalese writing.

The *Sumaṅgalavilāsinī*, Aṭṭhakathā to the *Dīghanikāya*. The first stanzas of this introduction have been printed by Childers, Journ. Royal As. Soc. of Great Britain and Ireland, N.S. vol. v. p. 289; see also the translation by Turnour, Journ. As. Soc. of Bengal, vol. vi. p. 510. I give the text with all the blunders of the manuscript. Begins: namo, etc.

karuṇāsītalahaḍayaṃ paññāpajjotavihatamohatamaham
 sanarāmaralokaguruṃ vande sugataṃ gativimuttaṃ |
 buddho pi buddhabhāvaṃ bhāvetvā ceva sacchikatvā ca
 yaṃ upagato gatamalaṃ vande tam anuttaraṃ dhammaṃ |
 sugatassa orasānaṃ puttānaṃ mārasenamathanānaṃ
 atṭhannaṃ pi samūhaṃ sirasā vande ariyasaṅghaṃ |
 iti me pasannamatino ratanattayavanditvānāmayaṃ puññaṃ
 yaṃ suvihataṭṭāyo hutvā tassānubhāvena |
 dīghassa dīghasuttaṃkitassa nipunassa āgamavarassa
 buddhānubuddhasamvaṇṇitassa saddhāvahagunaṃ |
 atthappakāsanatthaṃ aṭṭhakathā ādito vasisatehi
 pañcahi yā saṅgītā ca anusaṅgītā ca pacchāpi |
 Sīhaḷadīpaṃ pana ābhatātha vasiṇā Mahāmahindena
 ṭhapitā Sīhaḷabhāsāya dīpavāsinaṃ atthāya |
 anetvāna tato haṃ Sīhaḷabhāsaṃ manoramam bhāsaṃ
 tantinayānucchavikaṃ āronto vigatadosaṃ |
 samayaṃ avilomento therānaṃ theravaṃsappadīpaṃ
 sunipunavinicchayaṇaṃ Mahāvihārādhivāsinaṃ |
 hitvā punappunāgatam atthaṃ atthaṃ pakāsayissāmi
 sujanaṃ ca tuṭṭhatthaṃ ciraṭṭhitatthaṃ ca saddhammaṃ |
 sīlakathā dhutadhammā kammaṭṭhānāni ceva cari sabbāni
 cariyāvidhānasahito jhānasamāpattivitthāro |
 saddhā ca abhiññāyo paññāsamkalananicchayo ceva
 bandhā (khandhā ?) dhātāyatanindriyāni ariyāni ceva cat-
 tāri ||

saccāni paccayākāraḍesaṇā superisuddhanipunanaya
 avimuttan timaggā vipassanā bhāvanā ceva |
 iti pana sabbam yasmā Visuddhimagge mayā superisuddham
 vuttaṃ

tasmā hi bhiyyo na taṃ idha vicārayissāmi ||
 majjhe Visuddhimaggo esa catunnam pi āgamānaṃ hi
 ṭhatvā pakāsayissaṃ tattha yathābhāsitaṃ atthaṃ |

icceva kato tasmâ tam pi gahetvâna saddhi me nâya
atthakathâya vijânâtha Dîghâgamanissitaṃ atthan ti ||

tattha Dîghâgamo nâma sîlakkhandhavaggo mahâvaggo
pâṭikavaggo tivaggato tivaggo hotiti suddato catuttimsa-
suttasaṅgaho | tassa vaggesu sîlakkhandhavaggo âdi suttasu
brahmajâlaṃ | brahmajâlassâpi | evam me sutan ti âdikaṃ
âyasmâtâ Ânandena paṭhamamahâsaṅgîtikâle vuttaṃ nidâ-
nam âdi |

Then follows the account of the first convocation. Con-
clusion of the whole work :

ettâvatâ ca || âyâcito Sumaṅgalaparivenanivâsinâ thiragu-
ṇena Dâṭhâsaṅghatheravaṃsatvayenâhaṃ¹ || Dîghâgamassa²
dassabalaguṇaganaparidîpaṇassa atthaka thaṃ yaṃ ârabhiṃ³
Sumaṅgalavilâsiniṃ nâma ṇâmena⁴ sâram âdâya ñiṭṭhitâ esâ
ekâsîtipamânâya pâliya bhâṇavârehi || ekûṇasatthimatto Visu-
ddhimaggo pi bhâṇavârehi atthappakâsanatthâya âhamânaṃ⁵
kato yasmâ | tasmâ tena sahâyaṃ atthakathâbhâṇavâraṇṇa-
nâya⁶ suparimitaparicchiṇṇaṃ cattâlîsaṃ satam⁷ hoti⁸ | bhâ-
ṇavârato esa mayam pakâsayantiṃ⁹ Mahâvihârâdhivâsinaṃ¹⁰
mûlatthakathâsâram âdâya¹¹ mayâ imaṃ karontena yaṃ
puññaṃ upacitaṃ tena hotu sabbo sukhî loko ti ||

Various readings of the following MS. : 1) dâdhânâgasam-
ghaterena theravaṃsanvaye, 2) dîghogamavarassa, 3) ârabhi,
4) the MS. adds sâhimahatthakathâya, 5) âgamânaṃ, 6) °gaṇa-
nâya, 7) °lîsasakaṃ, 8) the MS. adds sabbavattâlîsâdhikasa-
taṃ parimânaṃ, 9) evaṃ samayaṃ pakâsayanti, 10) °sinam,
11) mûlakathakathâvârasamâdâya.

25.

Two volumes. The first has 60 leaves signed with the
Burmese letters ka—nâh ; the second 76 leaves, signed ca—thu
(the leaf ṭi is missing) ; 9 lines. Burmese writing.

Third part of the *Sumaṅgalavilâsini*, comprehending the
commentary on the last 11 Suttas of the *Dîghanikâya*. The
date is Sakraj 1133=A.D. 1772. The end of the MS. is
followed by 14 blank leaves ; only the first page of the ninth
contains the fragment of a Pâli text with Burmese version,

beginning :—adhammo ti—sammataṃ—tavoharati dhamma-sammatan ti—idāni—dhammo ti—samatam—dhammo ti—vicaranti—*etc.*

26. (Turnour Coll.)

393 leaves, signed with the Sinhalese letters ka—mḷi (one leaf has got the two signatures ce and cai); 8 lines on an average in the first, 9 in the second part of the MS. Sinhalese writing.

The *Majjhimanikāya*. The titles of the single Suttas composing this collection are given by Westergaard, Catalogue, p. 22.

27. (Turnour Coll.)

394 leaves, signed with the Sinhalese letters ka—mḷi; on an average 8–9 lines. Sinhalese writing.

The *Papañcasūdanī*, Aṭṭhakathā of the *Majjhimanikāya*. See Westergaard, Catalogue, p. 24.

28.

45 leaves, signed with the Sinhalese letters ka—go; 9 lines. Sinhalese writing.

The *Sāleyyasutta* (*Majjhimanikāya* 1, 5, 1); Pāli text with Sinhalese version and commentary. Subscription: Sāleyya-sūtraartthavyākhyānayai.

29. (Turnour Coll.)

463 leaves, signed with the Sinhalese letters ka—sā (the leaves ḍo, ḍau, ḍām are missing); generally 8–9 lines. Sinhalese writing.

The *Anguttaranikāya*. See on the division of this collection Westergaard, Catalogue, p. 29.

30. (Turnour Coll.)

320 leaves, signed with the Sinhalese letters ka—phu (one leaf is signed dau dām); on an average 8–9 lines. Sinhalese writing.

The *Manorathapûraṇī*, Aṭṭhakathā of the *Āṅguttaranikāya*. Not quite complete; the MS. ends in the tenth section. On the covering plate is written by mistake Saṃyuttakanikā.

The first ten stanzas of the introduction are (excepting the fifth) identical with the beginning of the introduction to the Sumaṅgalavilāsinī as given above, No. 24. The readings in which this MS. differs are:—1. °mohatamaṃ 4. °vandanā-mayaṃ, savihatantarāyo hutvā. 5. ekadukāḍipatimaṇḍitassa Āṅguttarāgamavarassa dhammakathikapuṅgavānaṃ vicitta-paṭibhānajanassa. 6. saṅgitā. 7. paṇa, °vāsīnaṃ. 8. apañet-vāna, āropento. 9. sunipuna°, °vāsīnaṃ changed into °vāsīnaṃ. 10. ca dhammassa. Then follows:—

Sāvatthippabhutīnaṃ naṅgarāṇaṃ vaṇṇanā kathā heṭṭhā
Dighassa Majjhimassa ca yā me atthaṃ vadantena |
vitthārasena sudam vatthūni ca tattha yāni vuttāni
tesam pi na idha bhīyyo vitthārakathaṃ kathayissāmi |
suttānaṃ paṇa atthā na vinā vatthūhi ye pakāsayanti
tesam pakāsanatthaṃ vatthūni pi dassayissāmi |

The following six stanzas are identical with the 11–16 stanzas of the above-quoted introduction; the various readings are: 11 °ṭṭhāṇāni ceva sabbāni—12 sabbā ca, khandhā-yatanindriyāni—13 °nipunā nayā vim°—14 paṇa, tasmā bhīyyo—15 pakāsayissāmi—16 kato yasmā tasmā, me tāya, Āṅguttaranissitaṃ.—Then follows: tattha Āṅguttarāgamo nāma ekanipāto dukanipāto tikanipāto catukkanipāto pañca-kanipāto chakkanipāto sattakanipāto aṭṭhakanipāto navakani-pāto dasakanipāto ekādasakanipāto ti ekādasakanipātā honti suttato |

nava suttasahassāni pañca suttasatāni ca
sattapaññāsa suttāni honti Āṅguttarāgame |

31.

322 leaves, signed with the Burmese letters to rai (there are two leaves with gū and two with ṭhau); 9 lines; Burmese writing. Sakkaraj 1172=A.D. 1811.

First part of the *Manorathapûraṇī*, nipātas 1–3.

32.

21 leaves, signed with the Sinhalese letters ka—khu ;
8 lines on an average ; Sinhalese writing.

The *Dhammapada*.

33.

Burmese manuscript ; see Catalogue of the Burmese MSS.,
No. 3440.

Part of the *Aṭṭhakathā* of the *Dhammapada*.

The text with Burmese Nissaya. Begins (v. 76 Fausb.) :
nicini va pavattānan ti imaṃ dhammadeśanaṃ satthā Jeta-
vane viharanto āyasmantaṃ—Rādhama—ārabba—kathesi—
so — gihikāle—Sāvattiyaṃ—dukkabrahmaṇo—ahosi kira,
etc.—The MS. ends at v. 156.

34.

293 leaves, signed with the Burmese letters ka—mu ;
on an average 10 lines ; Burmese writing. Sakraj 1178=
A.D. 1817.

Jātakassa aṭṭhavaṇṇanā, beginning with the dukkanipāta
(Rājovādajātaka), ending with the pañcanipāta (Kapotajātaka).

35.

17 leaves, signed with the European numbers 1–17 ; 8–7
lines ; Sinhal. writing.

The first six *Jātakas* of the sattanipāta (kukkujāt.—da-
sannakajāt.), together with the aṭṭhavaṇṇanā.

36.

65 leaves, signed with the Burmese letters ka—cū (written
by mistake for cu) ; 9 lines ; Burmese writing. Sakraj
1153=A.D. 1792.

The *Mahāvessantarajātaka*, the last in the whole collection,
with the aṭṭhavaṇṇanā.

37.

26 leaves, signed with the Burmese letters ka—gā ; 9 lines ;
Burmese writing.

The *Mahājanakajātaka*.

38.

22 leaves, signed with the Burmese letters ka—khau ;
9–8 lines ; Burmese writing. Sakk. 1152=A.D. 1791.

The *Nemiyajātaka*.

39.

38 leaves, signed with Cambodjan letters jya—tâ (written by mistake for tyâ ; the last leaf is not signed ; the signature jhyû is omitted).

A *Jātaka*. Subscription : Candakumâjâtakaepa (?) paripuno. Begins : paṇḍabhisīyâsidubbaṇṇati. idaṃ satthâ Jeta-vane viharanto Pañcâcâram ârabba kathesi | ekadivasamhi bhikkhu, etc.

40.

11 leaves, signed with the numbers 1–4 and 1–7 ; 8 lines ; Sinhalese writing.

The first 4 leaves contain the text of the following 6 short Suttas :

- 1) nauññâtabbasutta.
- 2) jarâmarasutta (begins 2, 2).
- 3) attâpiyasutta (2, 7).
- 4) pamâdasutta (3, 2).
- 5) appamâdasutta (3, 8).
- 6) aputtakasutta (3', 7).

The following 7 leaves contain explanations on these Suttas.

41.

6 leaves, the first five being signed with the numbers 1–5 ; 8–7 lines ; Sinhalese writing.

The text of a Sutta, beginning : ekaṃ samayaṃ bhagavâ Vesâliyaṃ viharati Ambapâlivane tatra kho bhagavâ bhikkhû âmantesi bhikkhavo ti bhadante ti te bhikkhû bhagavato paccassosum bhagavâ etad avoca aniccâ bhikkhave saṃkhârâ addhuvâ bhikkhave saṃkhârâ anassâsikâ bh. s.—The text ends f. 4, 6 ; the end of the MS. contains explanatory remarks, taken probably from the aṭṭhakathâ.

42.

139 leaves, signed with the Sinhalese letters ka—jhai (cu is omitted); 8 lines; Sinhalese writing.

Vimānavatthuvannanā, commentary on the *Vimānavatthu* (see Westergaard's *Catal.* p. 65), the sixth part of the *Khuddakanikāya*, by *Ācariyadhammapāla*.

Begins (compare the introduction to the *Paramatthadīpanī*, Westergaard *Cat.* p. 35): *namo, etc.*

mahākārunikam nātham ñeyyasāgarapāragum
vande nipuṇagambhīram vicitrānāyadesanam |
vijjācārāṇasampannā yena nīyyanti lokato
vande tam uttamaṃ dhammaṃ sammāsambuddhapūjitam |
sīlādiguṇasampannā t̥hito maggaphalesu yo
vande 'ham ariyasāṅghan tam puññakkhettaṃ anuttaram |
vandanā arahataṃ puññaṃ iti yaṃ ratanattaye
hatantarāyo sabbattha hutvā 'han tassa tejasā |
devatāhi kataṃ puññaṃ yaṃ yaṃ purimajātisu
tassa vimānādīphalasampattibhedato (*sic*) |
pucchavasena yā tāsam vissajjanavasena ca
pavattā desanā kammaphalapaccakkhakarīṇi |
Vimānavatthu icceva nāmena vasino pure
yaṃ Khuddakanikāyasmim saṅgāyimsu mahesaye |
tassāsamañ ca lambitvā porāṇayakathānayaṃ (porāṇa-
t̥thak°!)
tattha tattha nidānāni vibhāvento visesato |
suvisuddham asaṅkinṇam nipunatthavinicchayaṃ
Mahāvihāravāsīnaṃ samayaṃ avilomayaṃ |
yathābalaṃ karissāmi atthasaṃvaṇṇanam subhaṃ
sakkaccaṃ bhāsato tam me nisāmayatha sādhave tam (*sic*) |

I extract from the introduction the following passage about the contents of the *Vimānavatthu* (fol. kā): idam hi Vimānavatthum duvidhena pavattaṃ pucchavasena vissajjanavasena ca | tattha vissajjanagāthā tā hīdevatāhi bhāsītā pucchāgāthā pana kāci bhagavato bhāsītā kāci Sakkādīhi kāci sāvakehi kāci therehi | tatthāpi yebhuyyena so yese kappā sata-sataṃ sahaśśādhikaṃ ekaṃ asaṃkheyyaṃ buddhassa bhagavato aggasāvakabhāvāya puññāna sambhāre sambharanto

anukkamena sāvaka-pāramiyo pūretvā chalabhiññācatupaṭi-sambhidādiguṇavisesaparivārassa sakalassa sāvaka-pāramiññā-nassa matthaṭaṃ patto dutiyo aggasāvakaṭṭhāne tṭhito iddhi-mantoso ca bhagavato etadagge ṭhapito āyasmā *Mahāmoggallāno* tena bhāsitaṃ bhāsanto (changed into bhāsantā) tena ca paṭhamam tāva lokahitāya devacārikam carantena devaloke ve devatānam pucchana-vasena puna tato manussalokam āgantvā manussānam puññaphalassa paccakkhakaranattham pucchā-vissajjanam ca ekajjam katvā bhagavato pavedetvā bhikkhūnam bhāsitaṃ sakena pucchana-vasena devatāhi tassa vissajjana-bhāsitaṃ pi Mahāmoggallānattherassa bhāsitaṃ evam evam bhagavatā therehi devatā pi ca hi ca (*sic*) pucchāvasena ca devatāhi tassā vissajjana-vasena tattha tattha bhāsitaṃ. pacchā dhammavinayam saṅgāyantehi dhammasaṅgāhakehi ekato katvā *Vimānavatthu* icceva saṅgham āropitaṃ.

As a sample of these stories I give the Caṇḍālīvimāna with the introductory part of the vaṇṇanā (the text of another Vimānavatthu without the introduction of the commentary has been printed by Minayeff, Pāli grammar, pp. xix-xxiv of the Russian ed.).

Fol. khaḥ': *caṇḍālī van(ḍa) pādāntī caṇḍālīvimānam* kā up-patti | bhagavā Rājagahe viharante paccusavelāyam buddhā-cinṇam mahākaruṇāsamāpatti samāpajjitvā vuṭṭhāya lokam olokento addasa tasmim yeva namgare caṇḍālāvāte santim ekam mahallikam caṇḍalim khināyukam nirayasamvattanikam c' assā kammam upaṭṭhitam mahākaruṇāyā samussāhitamā-naso saggasamvattaniyam kammam kāretvā ten' assā niray-uppattim nisedhetvā sagge patitṭhāpessāmi cintetvā bhikkhu-saṅghena saddhim Rājagaham piṇḍāya pāvīsi ti tena ca sama-yena sā caṇḍālī daṇḍam olubbha nagarato nikkhanti bhaga-vantam āgacchantam disvā abhimukhī hutvā atṭhāsi bhagavā pi tassāgamanam nivārento viya pureto atṭhāsi atṭhāyasmā Mahāmoggallāno satthu cittaṃ ūatvā tassā ca āyuparikkhaya bhagavato vandanam niyojento |

caṇḍālī vanda pādāni Gotamassa yasassino
tam eva anukampāya atṭhāsi isisuttamo |
abhippasādehi manam arahantamhi tādino
khippam pañjalikā vanda parittam tava jīvikam |

coditā bhāvitatte sarīrantimadhārīnā
 caṇḍālī vandi pādāni Gotamassa yasassino |
 tam ena avadhibhāviṃ caṇḍālīṃ pañjalīthitaṃ
 namassamānaṃ sambuddhaṃ andhakāre pabhaṃkaraṃ |
 khīṇāsavaṃ vigatarañjaṃ atejaṃ ekaṃ araṇṇiṃ mahā-
 nisinnaṃ
 deviddhipattā upasamkamitvā vandāmi taṃ vira mahā-
 nubhāvā |
 suvaṇṇavannaṃ jalitā mahāyasaṃ vimānaṃ oruṃha aneka-
 cittaṃ
 parivāritā accharāsaṃgaṇaṇa kā tvaṃ subhe devate
 vandase mhaṃ |
 ahaṃ bhante caṇḍālī kāyavīreṇa pesitā
 vandiṃ arahato pāde Gotamassa yasassino |
 sāhaṃ vanditvā pādāni cutā caṇḍālayoniyo
 vimāna sabbato bhattaṃ uppannamhi nandane |
 acharānaṃ sataṣaṇṇaṃ purakkhatvāna tiṭṭhati
 tāsāhaṃ pavaraṃ seṭṭhā vaṇṇena sasāyukā |
 pahutakalyāṇā sampajāṇā patissatā
 muniṃ kārūnikaṃ loke tamaṃ bhanteva vanditvātum
 āgatā |
 idaṃ vatvāna caṇḍālī kataṃnū katavedini
 vanditvā arahato pāde tatthevantaradhāyati ||

Various readings. The commentary : C., the Burmese MS.,
 n. 1, 16 e : B.

1. caṇḍālī B.—The commentary, after having explained isis' uttamo, gives the var. reading isisattamo, and so reads B.
- 2. tādine B.—jivitaṃ C., jivitaṃ B.—3. moditā bhāvitattena C., cotitā bhāvitattena B.—°dhārīnā C.B.—4. enaṃ C., enaṃ B.—avadhī gāvī C., avadhi gāvi B.—pañjalīṃ C., añcalī B.—5. vitarajam anejaṃ B.—raho nis° C.B.—vīra C.—6. āruṃha C.—ganena C, gaṇena B.—mamanti C, mamaṃ B.—7. bhaddante B.—tassā therena B, tayā vīreṇa C.—8. °yoniyaṃ C.B.—vimānaṃ sabbato bhaddaṃ C.B.—upasannamhi B.—9. acchārānaṃ sataṣaṇṇaṃ purakkhitvā maṃ tiṭṭhanti B.—tāsāhaṃ C.B.—yasaṣāvutā C, yasassaṃyūnā B.—10. pahūta-kalyāṇasampajāṇapattissatā C., bahutakata-kalyāṇā sampajāṇā

patissutā B.—tam bhante vanditum āgatā C.B.—11. vandetvā B.—antaradhāyathā ti C.

43.

89 leaves, signed with the Sinhalese letters ka—dī (leaf nai is missing); 8 lines; Sinhalese writing.

Petavatthuvaṇṇanā (*Parāmatthadīpanī*), commentary on the seventh part of the Khuddakanikāya, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the *Vimānavatthuvaṇṇanā* (2 °sampannam, tam anuttaram, 3 °sampanno; 'ham is omitted, 4 vandanam janitam puññam, 5 petehi ca katam kammam yam yam purimajātisu petabhāvavahattam tehi phalabhedato, 6 pakāsayanti buddhānam desanāyā visesato samvegajananī kammaphalam paccakkhakārini, 7 *Petavatthū ti nāmena supariññātavattukā yam, etc., mahesayo, 8 tassākammāvalambitvā porānatthakathānayam, 10 sakkaccabhāsato).*

Conclusion :

ye te petesu nibbattā sabbadukkaṭaḥkārino
yehi kammehi tesaṃ tam pāpakaṃ kaṭukapphalam |
paccakkhato vibhāventi pucchāvissajjanehi vā
desanāniyameneva sattasamvega vaḍḍhati |
yam kathāvatthukusalā supariññātavattukā
Petavatthū ti nāmena samgāyimsu mahesayo |
tassattham pakāsetum porānatthakathānayam
nissāya yā samāraddhā atthamsamvaṇṇanā mayā |
yā tattha paramatthānam tattha tattha yathāraham
pakāsanā *Paramatthadīpanī* nāma nāmato |
sampattā parinīṭṭhānam anākulavinicchayo
sapaṇṇārasamattāya pāliyo bhānavārato |
iti taṃ samkhārontena yaṃ taṃ adhigatam mayā
puññam assānubhāvena lokanāthassa sāsanaṃ |
ogāhetvā visuddhā ca sīlādipaṭipattiyā
sabbe pi dehino hontu vimuttirasabhāgino | *etc.*

Vadattitthavihāravāsīnā muṇivarayatinā bhadantena *Ācariyadhammapālena* katā *Petavatthusamvaṇṇanā* samattā ti.

It is evident that the commentary on the Theragāthā de-

scribed by Westergaard, Catal. p. 35, belongs to the same author.

The Petavatthus are stories similar to the Vimānavatthus, treating of the offences for which men have been reborn in the Peta world.

The titles of the single stories are given thus in this MS. :
 Khentupamāpetavatthuvaṇṇanā (ends f. ki')—Sūkarap. (kī)—
 Pūtimukhap. (ku)—Piṭṭhadhīṭalikap. (kū)—Tirokuḍḍap. (kīi')
 —Pañcaputtakhādakap. (kīi')—Sattaputtakhādakap. (ke')—
 Goṇap. (ko)—Mahāpesakārap. (kau)—Khalātiyap. (kaḥ')—
 Nāgap. (khi)—Uraṅgaajātakavatthuv. (khu)—Saṃsāramoca-
 kap. (khrī)—Sāriputtattherassa mātu p. (khlī)—Mattāp. (khai')
 —Nandāp. (kho)—Caṇḍakuṇḍalip. (kho')—Kaṇhap. (khām')
 —Dhanapālāp. (ga)—Cūlaseṭṭhip. (gi)—Aṅkurap. (gai')—
 Uttaramātu p. (gau)—Suttap. (gaḥ)—Kaṇṇamuṇḍap. (ghi)
 —Ubbarip. (ghu')—Abhiṇṇhamānap. (ghī')—Sānuvāsip.
 (ghe')—Rathakārap. (gho)—Bhusap. (ghau)—Kumārap.
 (ghaḥ)—Serinip. (ṇa)—Migaluddap. (ṇā)—Dutiyaluddap.
 (ṇā')—Kūṭavinicchayikap. (ṇi')—Dhātuvivāṇap. (ṇi')¹—
 Nandikap. (ṇām')—Revatip. (ṇām')—Ucchup. (ca')—Kumā-
 rap. (cā)—Rājaputtap. (ci')—Gūthakhādakap. (cī)—Gaṇap.
 (cī')—Pāṭaliputtap. (cu')—Ambap. (cū')—Akkhadurakkhap.
 (cīi')—Bhogasaṃharap. (cīi')—Setṭhiputtap. (cīi')—Setṭhi-
 kūṭasaṃharap. (cīi').

44.

Burmese MS., see Catalogue of Burmese MSS., No. 3463.

Suttasaṅgaha. The badly written and much corrupted introduction runs thus (by B., I designate the readings of the text repeated together with the Burmese version) :

suttam suttam munindāham (aham—munindaṇ ca B.) sutta-
 saṅgahapāṭiyā
 anekavoraka (°vorikaṃ B.) attham dīpento desakehi ca |
 vanditvā yācito nātham dhammadīpakabhikkhunam
 manam udāharam netvā dīpessam appakam ida |

¹ Here are to be inserted : Ambasakkharap. and Serisakap., which titles are missing probably by the loss of fol. nai.

âdippâyam (adh° B.) manoramam sundharam (sund° B.)
 mana tosayam
 pitivivaḍḍhanam dīpam saccānam dassakam mudu |
 sakkaccam tam sunantu ve dhammadipakatheravā
 ayañ ca me jane tosam desentānam hi tediya (bhediyya B.) |

The work is a large anthology made from the Suttas, Vimānavatthus, etc. The single words or small sections of the text are followed by the Burmese version or paraphrase.

45.

Burmese MS., see Catalogue of Burmese MSS., No. 3462. Sakk. 1186=A.D. 1825.

Aṭṭhasālinī, *Aṭṭhakathā* on the *Dhammasaṅgani*, Pāli and Burmese. The very corrupt subscription runs thus (compare No. 19):—

paramavisuddhasaddhāviriyaapaṭipañḍitena silavâcârajjava-
 maddavâdiguṇasamudayasamudhitena sakasamayasaṃmayanta-
 ragahaṇasamatthena paññaveyyattiyyasaṃannâgatena tipiṭa-
 kappariyattippabhede sâṭhakathe satthu sâsane appaṭitañña-
 ñāṇappabhâvena mahâveyyâkaraṇena karaṇasaṃpattijānitasu-
 khaṇiggatamadhurodānavacaninelāvannaṇayuttana yuttamut-
 thavâdi vâdivarena mahâkavinâ mahâtherena pabbhinnaṃ-
 paṭisaṃbhidâparivâre chaḷâbhiññâdiguṇapaṭimaṇḍitena uttari-
 manussadhamme suppaṭiṭṭhitabuddhīnam theravaṃsappaḍi-
 pānam *Mahāvihāravāsinaṃ* therānaṃ vaṃsālaṅkārabhūtena
 vipūlavissuddhabuddhīnā *Buddhaghosa* ti guruhi gahitaṇāma-
 teyyena mahâtherena *Aṭṭhasālinī* nāma ayaṃ Dhammasaṅga-
 haṭhakathā katā yāvayattakam kalam visuddhacittassa tādāno
 lokajethassa mahesino buddho ti nāmaṃ pi lokamhi tiṭṭhati
 tāvatattakakālam ayaṃ Dhammasaṅgahaṭhakathā lokasmiṃ
 lokaniddharaṇesinaṃ kulaputtānaṃ pañāsuddhiyā nayaṃ
 dassenti tiṭṭhatu. *Aṭṭhasālinī nāma samattā.*

Kusannāmassa nagarassa purattimāpadesake
 sāsanaṇḍīhabhūtaṃ adbhayaṃ janamaṇḍake |
 Neratīyayaḡāmassa pacchimam isanissite
 uttarasmi disābhāge ṭhāne pañcadhanussate |

gamanāgamanasampanne *Maṇiratananāmake*
 alaye puṇanippatte santāsane tibhummake |
 bahuggaṇavācakena atigambhirabuddhinā
 ādimh' ariyasaddena *Alaṅkāra* ti nāminā |
 mahātherena yuttena āhāpetvāna sabbaso
 sādhakāna (sāvakānaṃ, the repetition with the Burmese
 version) vācanañ ca antarā antarakkhaṇe |
 ekādikāṃ sattatiṇ ca dvisataṃ dvisahassakāṃ (dvisatasa-
 hassakañ ca, the repetition)
 vasaṇajhānaṃ (vassasaṇjhā nāma, the repetition) vasena
 sampatte jinasāsane |
raḍḍiko nissayo ayaṃ Aṭṭhasālinīnāmako
 munisāsanañ ca buddhiyā—caravato ¹
 yathā anantarāyena tiṭṭhito nissayo ayaṃ
 hontv ānantarāyenevaṃ sukhiṇo sabbapāṇino | *etc.*

The work begins :

namo *etc.* | kāmāvacarakusalaṃ — dassetvā — idāni — rūpā-
 vacarakusalaṃ — dassetum — katame dhammā kusalā tiādi
 vacanaṃ—

46.

443 leaves, signed with Burmese letters. 6 lines. Burmese writing. Sakk. 1120=A.D. 1759.

The Pāli text of the *Vibhaṅga*. The appearance of this MS. and the style of writing are much older than the average of Burmese MSS. A large number of leaves is missing, and the order of the extant leaves is disturbed. The leaves are placed now in the following order : jhāḥ—cha, gha—cāḥ, ṭhaḥ—ṭa, ṇa—ṇāḥ, ḍa—ḍu, ḍha, ḍāḥ—ḍū, ḍhā—ḍhaḥ, ṇa—bhāḥ (tāḥ is placed between tā and ti), mai—ma, mo—māḥ, ya—lu, sāḥ—va, lāḥ—lū, ka, khāḥ, lāḥ—la, aū—aa, aṃ—ae, haṃ—ha, kya—ghyaṃ. Then follow 36 leaves (ka—gāḥ) containing another copy of the beginning of the work.

47.

Burmese MS., see Catalogue of Burmese MSS., No. 3451. Sakk. 1189=A.D. 1828.

¹ From this line only these words are extant intermixed with the Burmese version.

Commentary on the Vibhaṅga, Pāli and Burmese, called by the author in the introduction, aṭṭhavaṇṇanā porāṇaṭṭhaka-thānayā. I quote the following stanzas from the introduction (compare No. 105):

viñātu 'ttho na sakkā hi sante pi pubbanissaye
sukhena mandapaññehi racayayissām' ahaṃ navam |
nātisaṅkhepavittthāraṃ nissayaṃ mativaddhakam
sikkhākāmena yatinā yācito Candamañcunā |

After the introduction the commentary begins (f. ko'-kau):
pañca kkhandhā | rūpakkhandho | pa | suttantabhājanīyam
nāma—

48.

Burmese MS., see Catal. of the Burm. MSS., No. 3467.

Burmese Nissaya of the *Yamaka*. The Pāli text is given only in very deficient extracts and quotations. Each Yamaka forms a volume, excepting the Âyatana and Dhātuyamakas, which are combined in one volume. Two volumes are premised as an introduction to the principal work, the first inscribed *Mātikānayatvai* (Burmese treatise with few Pāli quotations), the second *Dhātukathānayatvai*, being a Pāli-Burmese Nissaya of the third volume of the Abhidhamma-piṭaka.

49.

Burmese MS., see Catal. of the Burm. MSS., No. 3468.

First part of the same work, ending with the Saccayamaka, without the two premised volumes mentioned above.

50.

73 leaves; 8 lines; Burmese writing. Sakk. 1140=A.D. 1779. The manuscript contains two works:

1. fol. ka-kham (the letter khe has been put twice): the *Abhidhammatthasaṅgaha*. Subscription: *Anuruddhācariyena racitaṃ Abhidhammatthasaṅgaham nāma pakaraṇam samattham niṭhitaṃ*.

Chapters (pariccheda) of this treatise:

f. kī cittasaṅgahavibhāga—f. ke cetasikaṅga(ha)vibhāga

—f. ko pakinnakasāṅga(ha)vibhāga—f. kam' vidhisāṅgahavibhāga—f. khā' vidhimuttasāṅgahavibhāga (“niṭhito ca Abhidhammatthasāṅgahe sabbathā pi cittacetasikasaṅgahavibhāgo”)—f. khî rūpasāṅgahavibhāga—f. khe 2 samuccaya-sāṅgahavibhāga—f. khai paccayasāṅgahavibhāga—f. kham kammaṭṭhānasāṅgahavibhāga.

2. fol. gu-chu. The *Dhātukathā*, third part of the Abhidhammapiṭaka.

51.

The fourth part of No. 55, fol. chû-jha. Sakk. 1168.

The *Abhidhammatthasāṅgaha*.

52.

Burmese manuscr., see Catal. of Burm. MSS., No. 3466.

The *Abhidhammatthasāṅgaha* with Burmese Nissaya by *Aggadhammālaṅkāra*.

53.

Burmese manuscript, see Catal. of Burm. MSS., No. 3504. Sak. 1149=A.D. 1788.

The *Abhidhammavibhāvanī*, commentary on the *Abhidhammatthasāṅgaha*, by *Sumaṅgalācariya*; text with Burmese Nissaya by *Ariyālaṅkāra*.

The greater part of the introduction is identical with the introduction of the Nissayas of the Vibhaṅga (No. 47) and the Khuddasikkhā (No. 105). The introduction ends :

Sumaṅgalācarirena Abhidhammavibhāvani
 tīkā yā racitā tassā sante pi pubbanissaye |
 mandapañehi sotūhi na sakk' atto hi jānitu
 paramattaññukāmehi bhikkhūhi abhiyācito |
 nātisaṅkhepavittāraṃ racissaṃ (navanissayaṃ)
 jinasāsanavaḍḍhattaṃ paripunnāvinicchayaṃ |

Among the blank leaves which follow the end of the work, are two written pages. The first, signed with the Burmese letter ka, contains the interesting beginning of a commentary on *Kaccāyana's* grammar :

namo *etc.*

jītamārāṭikam buddham dhammam mohavidhamsakam
vanditvā uttamam saṅgham *Kaṇḍāyanāṇ* ca vaṇṇitam |
Kaṇḍāyanassa bhedā 'ham sabbayogam yathāraham
sotujanānam atthāya pavakkhāmi samāsato |
kasikammādinā byāpārena dippati yo pitā
iti Kaccassa putto *thu* tassa Kaccāyano mato |
teneva katasattam pi Kaccāyanan ti ñāyati
Kaccāyanass' idam sattam timinā vacanattatho | *etc.*

The second of these leaves contains the beginning of the fourth part of the Kammavācā collection (namo *etc.* suṇātu me bhante saṅgho idam saṅghassa kathinadussam uppannam *etc.*).

54.

Manuscript in Burmese writing; see Catal. of the Burmese MSS., No. 3499.

1. The *Saṅkhepavaṇṇanā*, commentary on the Abhidhammatthasaṅgaha by *Saddhammajotipāla*; Pāli text. Begins:

namo *etc.* |

tikkhattum pattalaṅko yo paṭiṭhapesi sāsanaṃ
vanditvā lokanātham tam dhammam saṅghan ca pūjitaṃ |
āgatāgamasatthena cando va sarad' ampare
pākaten' idha dīpamhi Mahāvijayabāhunā |
ukkuṭikam nisīditvā sāsanaṭṭhābhikaṅkhinā
yācito 'ham karissāmi Saṅkhepapadavaṇṇanam |
porāṇehi katā 'nekā santi yā pana vaṇṇanā
etā velādigabbhesu ajotacandavūpamā |
tasmā khajjatanupamam karissam kiñci vaṇṇanam
tam sādhamo nisāmetha sāsanaṇṇa subuddhiyā ti |

tattha padavaṇṇanan ti | sambandho padavibhāgo | pada-
cintā padattho |

The work follows the division of the Abhidhammatthasaṅgaha into 9 pariccheda.

2. The same work, the Pāli text together with a Burmese Nissaya by *Ariyālaṅkāra*, the same scholar to whom the Burmese are indebted for the version of so great a number of important Pāli works.

II.—GRAMMATICAL AND LEXICAL WORKS.

55.

97 leaves, signed with the Burmese letters from ka to jha (two leaves are signed with nāi, the second being a repetition of the first; two leaves are signed cī; the signatures cū and jāḥ are omitted); 9 lines, Burmese writing. The MS. contains the date of Sakrāj 1168=A.D. 1807.

1. fol. ka-cī 2, *Kaccāyana's* grammar, text and scholia. For an example of the readings of this MS. I select 4, 15. 16 (M. Senart's edition, p. 174):

mahataṃ mahā tulyādhikaraṇe pade ||

tesaṃ mahantasaddānaṃ mahā ādesā (*corr.* ādeso) hoti tulyādhikaraṇe pade. mahanto ca so puriso cā ti mahāriso (*sic*). mahantī ca sā devi cā ti mahādevī. mahantañ ca taṃ balañ cā ti mahāphalaṃ. mahanto ca so nāgo cā ti mahānāgo. manto (*sic*) ca so yaso cā ti mahāyaso. mahantañ ca taṃ padupavanañ (*sic*) cā ti mahāpadumavanaṃ. mahantī ca sā nadī cā ti mahānadī. mahanto ca so maṇi cā ti mahāmaṇi. mahanto ca so gahapatiko cā ti mahāgahatiko. mahantañ ca ta dhanañ cā ti mahādhanam. mahanto ca so puṇo cā ti mahāpuṇo. bahuvacanaggahaṇena kvaçi mahantasaddassa mahā ādeso hoti. mantañ (*corr.* mahantañ) ca taṃ phalañ cā ti mahabbalaṃ. mahantañ ca taṃ phalañ cā ti mahappalaṃ. mahantañ ca taṃ dhanañ cā ti mahaddhanam. mahatañ ca taṃ bhayañ cā ti mahabbhayaṃ ||

itthiyaṃ bhāsitaṃ pumā va ce ||

itthiyaṃ tulyādhikaraṇe pade ca bhāsitaṃ pumā va datṭhabbā. dighā jaṅghā yassa so 'yan ti dighajaṅgho. kalyāṇa bhariyā yassa so 'yan ti kalyāṇabhariyo. bahutā puṇā (*corr.* pañā) yassa so 'yan ti bahupaṇo. bhāsitaṃ pumeti kim

attham. brahmanabandhu ca sâ bhariyâ cati (corr. ceti)
brahmanabandhubharyâ ||

2. fol. cu-câh. The text of Kaccâyana without the scholia.

3. fol. cha-chu. Appendix to the grammar, Pâli and Burmese, called in Burmese *vibhas svay*; the Pâli text begins: parassamaññapayoge—lingatthe paṭhamâ—âlapane ca.

4. fol. chû-jha. *Abhidhammatthasaṅgaha*, see n. 51.

56.

36 leaves (ka-gah); 5 lines; Cambodjan writing.

Kaccâyana's grammar, text of the Suttas, ending with the end of the Kâraṅkappa. Each Sutta is followed by a Siamese translation or paraphrase.

57.

Two volumes, see Catal. of the Burmese MSS., Nos. 3434, 3435. Burmese writing.

Sirimâlacâ, *Kaccâyana's* grammar with Burmese translation and explanations.

58.

Burmese MS., containing the Sandhikappa, Samâsakappa, Taddhitakappa, Âkhyâtakappa, Kitakappa of the same work. See Catal. of the Burmese MSS., No. 3526.

59.

Burmese MS., containing the Nâmakappa, Kâraṅkappa and Uṇâdikappa of the same work. See Catal. of the Burmese MSS., No. 3458.

60.

Burmese MS., containing the Taddhitakappa, Kâraṅk., Samâsak., Âkhyâtak., Kitak. and Uṇâdikappa of the same work. See Catal. of the Burm. MSS., No. 3464.

61.

Burmese MS.; the same work, beginning in the midst of the introduction to the Samâsakappa, containing the rest down to the end. See Catal. of the Burm. MSS., 3525.

I subjoin some śloka referring to the author and the history of the work.

Śloka at the end of the Nâmakappa :

âdo yo *Aggadhammo* 'tha *Alaṅkāro* ti vissuto
tena uddhâritam rūpaṃ imaṃ sikkhantu sâdhavo ti |

Śloka at the beginning of the Samâsakappa :

vanditvâ varapañño yo bodhesi janataṃ bahuṃ
taṃ racissaṃ samâsena samâsaṃ sattharûpakaṃ |

Śloka at the end of the Uṇâdikappa :

âdimhi *Aggadhammo* 'ti *Alaṅkāro* 'tha vissuto
tisâsanamhi âlokabhûtatthâ (var. read. °attâ) cihanaṃ
tathâ |

yo thero jinacakkamhi dhâreti sâsanam sadâ
tena uddhâritam sâdhuṃ rūpaṃ uṇâdino paraṃ |
may' uddhâritarûpaṃ pi sikkhantu sajjanâ sadâ
mettâcittena samyuttâ maṃ pi maññantu sabbadâ |

The Pâli text of the first Sutta, adapted to the exigencies of the Burmese version, runs as follows (Burmese passages are denoted by breaks) :

attho akkharasaññâto || attho—akkharasaññâto—hoti— | *sut* ||
akkharavibhattiyaṃ — sati — atthassa—dunniyathâ — vâ —
atthassa—dunnayathâ—hi yasmâ—hoti—tasmâ—vâ—tasmâ
—vacanânaṃ — sabbo—attho—vâ—sabbavacanânaṃ—attho
—akkharehi — saññâyate —tasmâ — suttantesu suttantânaṃ
—bahupakâraṃ — akkharakosallaṃ — paṭhamam — sampâde-
tabbam—hoti— | *vutti* ||

62.

Burmese MS., in two volumes, see *Burm. Catal.*, Nos. 3443, 3444. *Dakkhiṇâvan nissya* of *Kaccâyana's* grammar.

Introduction to the Sandhikappa :

dhammissaram namassitvâ buddham kilesachinditaṃ
dhammaṃ ariyasaṅghaṃ ca niraṅgaṇaṃ gaṇuttamaṃ |
Kaccâyanaṃ mahâtheraṃ tathâgatena vaṇṇitaṃ
mahâpaññaṃ namitvâna sâvakesu ca pâkaṭaṃ
dhajûpamaṃ guṇâdhâraṃ mahitalesu pâkaṭaṃ |

paṭhamāriyālaṅkāraṃ piṭakannaṇapāraguṃ
 sabbesaṃ hita(m) dhārentaṃ sutabuddhañ ca me guruṃ |
 itare guravo cāpi pāragū piṭakattaye
 namāmi sirasā dhīre visi(t)ṭhesu ca pākāṭe |
 evaṃ nipaccakāraṣsa antarāye asesato
 ānubhāvena sosetvā yathā atthaṃ samijjatu (*sic*) |
 pubbācariyasīhehi racitā santi nissayā
 yudhasotujanā yattha lina-rūpan ti vuccare
 tattha rūpaṃ vimamsitvā nyāsādianurūpato |
 sotujanānam atthāya uddharitvā va sādhu-kaṃ
 nissayaṃ sandhikappaṣsa yudhasotubudhāvahaṃ |
 pubbācariyasīhānaṃ ahaṃ nissayasādhukaṃ
 paṭhamāriyālaṅkāramahātheraṣsa nissayaṃ
 sādhu-kañ cupanissāya catuttho 'riyālaṅkāro
 nātivitthārasaṅkhepaṃ racissāmi yathāphalaṃ (°ba-
 laṃ ?) |

Ślokaṣ at the end of the work :

Setibhissara-rājassa natthena (nattena !) dhamma-rājina
 kārite sovaṇṇāvaṣe *Dakkhiṇāvan* ti nāmake |
 catutthāriyālaṅkāra-therena kāritaṃ imaṃ
 nātisaṅkhepa-vitthāra (var. read. °re) atthi rūpa samāhi-
 taṃ |

ayaṃ gandho ciraṃ kālaṃ yāva tiṭṭhatu sāsana (*sic*)
 sikkhantā sajjanā gandhaṃ pādaṃ labbhā tat' uttari |
 tiāgame adhibbāyaṃ (°ppāyaṃ ?) viñāpetvāna sādhu-kaṃ
 dhārentu jinacakkaṃ va piṭakannaṇapāragū |

The first Sutta runs thus (breaks denoting the Burmese passages):

attho akkharasaṇāto || attho—akkharasaṇāto— | akkharavi-
 pattiyaṃ—sati—atthassa—dunnayatā—hi yasmā—hoti—
 tasmā—sabbavacanānaṃ—attho—akkharehi—sañāyate—
 yasmā—akkharakosaṃ—suttantesu—bahupakāraṃ—. A
 Burmese exposition with numerous Pāli quotations follows.

Burmese MS., not in the Burmese Catalogue.

Contains the second part of *Kaccāyana's* grammar, beginning

with the Samâsakappa. The introduction of this Kappa begins: evaṃ nânânayavicitraṃ *Madhuratthavinissayakattukammâdi-atthavivoccapakâsakam kâarakakappaṃ dassetvâ idâni tadanantaram ligatthalapanagajjitam (sic) sattavidham vâccapakâsakam samâsakappaṃ dassetuṃ nâmanam samâso yuttattho tiâdi ârajjam (âradham!) etc.*

First Sutta: *nâmanam samâso yuttattho | sut — — tesam nâmanam—yo yuttattho yo padatthasamuddâyo (sic) so padatthasamuddayo samâsasañ(ñ)o hoti—yâni pañcapakârâni nâmanisanti âcariyena payujjamânam padattâ tesam nâmanam yo yuttatto padasamuddâyo — so padasamuddâyo samâsasañ(ñ)o hoti—katinnassa—dussa—katinnadussam nâma, etc.*

64.

139 leaves, 9-7 lines. The leaves are signed with the Sinhalese letters from ka to jhe. Sinhalese writing.

Commentary on *Kaccâyana's* grammar, by an unknown writer, based apparently on another commentary the single words of which are explained throughout this work. For instance it is said on the first introductory śloka of the grammar: vibhat(t)yantapadavibhâgavasena ekûnavīsati padâ ayam gâthâ-; then follows an explanation of the single words of this sentence: vibhajjatīti vibhatti, etc.; then the conclusion of the imperfect period: paṇḍitehi veditabbo (*sic*), and an explanation of paṇḍitehi and veditabbâ.

Beginning of the single books: Sandhikappa f. kī', Nâmak. f. khī', Kâarakakappa is missing, Samâsak. f. ghau', Taddhitak. f. naḥ, Âkhyâtak. f. ce', Kibbidhânak. f. jâ', Uṇâdikappa is missing.

65.

28 leaves, signed with the Burmese letters ka—gī; 9 lines; Burmese writing.

The *Kaccâyana* *abhedaṭṭikâ*. Subscription: iti acculâracchanandaviriyapañâsamannâgatena *Ariyalaṅkā* ti garuhi viditâ nâmathereṇa bhikkhunâ vicarito (*sic*) *Sâratthavikâsini* nâma 'ya(m) gandho *Kaccâyana* *abhedaṭṭikâ* niṭṭhitâ.

The work begins: namo etc. |

jino jayakaraṃ dhammaṃ sañcayanto jayākare
 jītvā paraṃ jīnāpesi so me detu jayañ jino |
 yo munindindasaddhammaṃ sitābhāpu idehināṃ
 makāṃ piṇeti jantunāṃ so sampinetu me manāṃ | *etc.*

66.

9 leaves; only 2 pages are written, which are signed with Burmese letters, the first kham, the second gû. 9 lines, Burmese writing.

fol. kham contains the beginning of *Kaccâyana's* Kârakakappa, text and scholia. The fragment ends in the scholion on Sutta 2 at the words bhû icc etassa dhâ(tussa).

fol. gû begins in the scholion on Sutta 44 of the same Kappa at the words: (payo)ge adhikaïssaravacane, and contains the rest of the book.

67.

10 leaves, preceded by three and followed by one blank leaf, signed with the Burmese letters from nai to cu; 8 lines; Burmese writing.

Contains *Kaccâyana's* Âkhyâtakappa with the scholia.

68.

8 leaves, signed with the Burmese letters from ka to kai; 8-10 lines, Burmese writing.

Contains *Kaccâyana's* Kitakappa with the scholia. The subscribed date is the 12th day of the increasing moon in the month Vâkhon, Sakkarâj 1176 (=A.D. 1817).

At the end of the book the following śloka is subjoined :

Kaccâyanapakaraṇe sandhi nâmañ ca kârakam
 samâso taddhit(â)khyâto kittakañ ca unḥâdikam |
 sandhimhi ekapaññâsam nâmamhi dve satam bhava
 kârake pañcatâlisam samâse atthavisañ ca |
 dvâsatthi taddhite matam atthârasa satâkhyâte
 kîte satam satam bhava unḥâdimhi ca pañ(ñ)âsam |

69.

10 leaves, signed with the Burmese letters ka—kau. 8—7 lines. Burmese writing.

Contains *Kaccâyana's* *Uṇādikappa* with the scholia. The date is the ninth day of the increasing moon in the month Vâkhoṇ, Sakkarāj 1176 (=A.D. 1817). Probably belonging to the same copy of K.'s grammar of which No. 68 forms another part, although the two MSS. seem written by different hands.

70.

43 leaves, signed with the Sinhalese letters ka—ge; 7—10 lines; Sinhalese writing.

Contains the *Rûpasiddhi*, Buddhappiya's well-known grammatical work, based on *Kaccâyana*. See Turnour's *Mahāv.* xxvi., d'Alwis Catalogue 179. The work begins:

visuddhasaddhammasahassadīdhitim subuddhasambodhisu-
gandharoditam (*sic*)

tibuddhakhettekadivākaram jīṇam saddhammasaṅgham si-
rasābhivaṇḍiya |

Kaccâyanaṃ cācariyaṃ namitvā nissāya *Kaccâyana*vaṇṇa-
nādim

bālappabodhattham ujum karissam vyattam sukaṇḍam pa-
darûpasiddhim |

attho akkharasaññāto. yo koci lokiyalokuttarādibhedo vacana-
ttho so sabbo akkhareheva saññāyate. *akkharāpādayo ekacattā-*
līsam. te ca kho jinavacanānurûpā akārādayo niggahītantā
ekacattālīsamattā vaṇṇā paccekam akkharā nāma honti. tam
yathā. a â i î etc.

For an example of the manner in which the arrangement of *Kaccâyana's* work is modified in the *Rûpasiddhi*, I choose the beginning of the *Samāsakappa*:

nāmānaṃ samāso yuttattho (Kacc. 4, 1). *tesam nāmānaṃ*
payajjamānāpadatthānaṃ (*sic*) *yo yuttattho so samāsasañño*
hoti. *tesam vibhattiyo lopā ca* (K. 4, 2). *tesam yuttatthānaṃ*
samāsānaṃ taddhitāyādippaccayānaṃ ca vibhattiyo lopanīyā
honti. *pakati cassa sarantassa* (K. 4, 3). *luttāsu vibhatti* (*sic*)

sarantassa assa yuttatthabbutassa tividhassa liṅgassa pakati-bhāvo hoti. *taddhitasamāsakitakā nāmaṇ vātavetūnādisu ca* (K. 7, 4, 12). *taddhitantā kitakantā samāsā ca nāmam iva datṭhabbā tavetūnatvānatvādippaccayante vajjetvā. so napuṃsakaliṅgo* (K. 4, 5). *so avyayibhāvasamāso napuṃsakaliṅgo va datṭhabbo ti napuṃsakaliṅgattam. aṃ vibhattinam akārantayihāro (sic)* (K. 4, 26). *etc.*

The work is divided into the following chapters : Sandhikaṇḍa, Nāmakaṇḍa (begins f. kû), Samāsakaṇḍa (f. khâ'), Taddhitakaṇḍa (f. khî), Âkhyâtakaṇḍa (f. khau'), Kitakaṇḍa (f. gî').

The Kârakakaṇḍa is missing, as in the commentary No. 64 (d'Alwis, l. l. 182 enumerates Kâraka among the chapters of the Rûpasiddhi). Nor are the concluding stanzas quoted by Turnour and d'Alwis l. l. extant in this MS.

71 (Turnour).

MS. composed of three parts. The first consists of 27 leaves, signed with the Sinhalese letters ka—khe, preceded by a blank leaf. 7–10 lines. Sinhalese writing.

The *Bâlâvatâra*.

For the second and third part of this MS., containing the Abhidhânappadîpikâ and a Pâli-Sinhalese vocabulary, see Nos. 83 and 90.

72.

23 leaves, signed with the Sinhalese letters ka—khri, followed by a blank leaf. 8–9 lines. Sinhalese writing.

The *Bâlâvatâra*, incomplete ; the Kâraka is missing.

73 (Turnour).

82 leaves, signed with the Sinhalese letters ka—câ. 9 lines. Sinhalese writing.

Bâlâvatâra sanné, the Pâli text with Sinhalese translation and commentary.

Begins : *namo, etc.*

buddhan tidhābhivanditvā buddhambujavilocanam
Bālāvatāraṃ bhāsissam bālānam buddhivuddhiyā |

Buddham abhivanditvā Bālāvatāraṃ bhāsissam yanumehi
kriyākārapadasambandhayi.

74.

9 leaves, signed with the Sinhalese letters ka—ke, preceded and followed by a blank leaf. 7–6 lines. Sinhalese writing. See d'Alw. Catal. p. 183.

Saddalakkhaṇa, grammar composed by *Moggallāyana*.

Begins :

siddham iddhagunam sādhu namassitvā tathāgatam
saddhammasaṅgham bhāsissam Māgadham *Saddalakkha-*
ṇanam |
aādayo ti tālisa vaṇṇā | dasādo sarā | dve dve savanṇā |

The chapters are : saññādikaṇḍo paṭhamo (ends f. kâ'), syādik. dutiyo (kî'), samāsak. tatiyo (kṛi'), ṇādik. catuttho (kû), khādik. pañcamo (kṛi'), tyādik. chaṭṭho (ke').

The sequence of the suttas is disturbed at several points in the samāsak., ṇādik. and khādik., probably in consequence of the leaves of the original MS. having been misplaced.

To enable the reader to form an idea of the relation of this grammar and the following two works, which are based on Moggallāyana's system, I shall extract from each of them a passage treating of the same subject. I select the rules about the sandhi of vowels, which is treated of in the *Saddalakkhaṇa* in the following few words :

fol. kâ : saro lopo sare pare kvaci | na dve vâ | yuvaṇṇa-
nam e o luttā | yvāsare | eonam | gossāvamb (*sic*) (see Pāṇini
6, 1, 123).

75.

130 leaves, signed with the Sinhalese letters ka—jhī (the same leaf has got the two numbers nṛi nṛī, the following nṛi and nṛī), preceded by 4, followed by 2 blank leaves. On an average 8 lines. Sinhalese writing.

The *Payogasiddhi*, grammatical work of *Vanaratana* based

on the system of Moggallāyana (see d'Alwis introduction, p. xiv). The work concludes with the following stanzas :

cāgavikkamasaddhānusampannagūṇasālino
Parakkamanarindassa Sīhāḷindassa dhīmato |
 atrajenā 'nujānatena (should be 'nujātena ?) bhūpālaku-
 laketunā
 disantapatthataḍāravikkamena yasassinā |
*Bhuvane*kabhujavhena mahārājena dhīmataḥ
 catupaccayadānena santataṃ samupaṭṭhito |
*Dhūmadon*ṭṭi vikhyātāvāse nivasato sato
*Sumaṅgala*mahāttherasāmino sucivuttino |
 vaṃse visuddhe sañjāto pantasenāsane rato
 pariyattimahāsindhunīyyāmakadhurandharo |
 appicchādiguṇūpeto jinasāsanamāmako
*Vanarata*namahātthero *Medha*ṇīkarasamavhayo |
 pāṭavattāya bhikkhūnaṃ vinaye suvisārado
 Payo(ga)siddhiṃ suddhima (?) sadāsampaññagocaraṃ
 (saddhāsampannaḥ !) ||

Division of the chapters :

f. ke : iti payogasiddhiyaṃ sandhikaṇḍo paṭhamo—f. ge :
 i. p. nāmakaḥ dutiyo—f. ghū : i. p. kārakakaḥ tatiyo—f. nī—nī :
 i. p. samāsakaḥ catuttho—f. clī : i. p. ṇāḍikaḥ pañcamo—f. jā :
 i. p. tyāḍikaḥ chaṭṭho—f. jhī : iti p. khāḍikaḥ sattamo.

The passage of the Payogasiddhi, which concerns the sandhi of vowels, is the following :

f. ki—kū. *sandhi vuccate* | lokaaggapuggalo paññāṇḍriyaṃ
 tīṇi imāṇi no hi etaṃ bhikkhuni (should be : bhikkhunovādo)
 mātuupaṭṭhānaṃ sametu āyasmā abhibhūāyatanam dhanam
 me atthi sabbe eva tayo assu dhammo (*sic*) asanto ettha na
 dissanti itī dha | sarasaṃnāyaṃ || saro lopo sare || sare saro
 lopaniyo hoti | saro ti kārīyiniḍḍeso lopo ti kārīyanidḍeso (s. t.
 kārīyan. l. t. kiriyān. ?) | lopo adassanaṃ anuccāraṇaṃ | saro
 ti jāttekavacanavasena vuttaṃ | sare ti opasilesikādhārasat-
 tamī tato vaṇṇakālavayavadhāne kārīyan na hoti | tvam asi
 katamā cānanda aniccasaṃnā ti | evaṃ sabbasandhisu | vidhīti
 vattate || sattamiyaṃ pubbassa || therayaṭṭhīnyāyena pavattate
 paribhāsaḥ dubbalavidhino patitṭhābhāvato | sattaminiḍḍese

pubbasseva vidhīti pubbasaralopo | lokaggapuggapuggalo
(sic) paññindriyaṃ tīṇimāni no hetama bhikkhunovādo mātu-
 patṭhānaṃ sametāyasmā abhibhāyatanam dhanam matthi
 sabbeva tayassu dhammā asantettha na dissanti | pubbassa
 kāriyavidhānā sattamīnidditṭhassa paratāvagamyate ti pare
 tu parivacanam pi ghaṭato | yassa idāni samñā iti. chāyā iva.
 iti api. assamañi āsi. cakkhuindriyaṃ. a(kata)ññū āsi. ākāse
 iva. te api. vande aham. so aham. cattāro ime. vasalo iti.
 Moggallāno āsi. bījako kathā eva. kâpoto evā tidha | pubba-
 saralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhā
 paro saro kvaci lopañño hoti || yassa dāni saññāti chāyāva
 itipi assamañisi cakkhundriyaṃ akataññusi ākāseva tepi van-
 deham soham cattārome vasaloti Moggallānosi bījako kathāva
 kâpotova | kvacīti kiṃ paññindriyaṃ paññindriyāni sattut-
 tamo ekūnavīsati sassetesu gatovādo ditṭhāsavo ditṭhogho
 cakkhāyatanam namkunettha labbhā (?) | vivakkhāto san-
 dhayo bhavantīti nāyāvatticchāpi idha sijjhati | kvacīty adhi-
 kâro sabbasandhisu tena nātippasaṅgo | assa idam vātāritam
 na upeti vāmaūru ati iva aññe viudakam itidha | idam pacchi-
 modāharaṇam ca yaṃ (?) avanne lutte e o honti (hontīti ?)
 gāhassa nisedhanattham | pubbasaralope | saro veti ca vat-
 tate || *yuvanñānam e o luttā* || luttā sarā paresam ivanṇu vaṇ-
 ṇānam e o honti vā yathākkamam | yathāsamkhyānudeso
 samānānam | vaṇṇapareṇa savanṇo pi | vaṇṇā saddo (vaṇṇa-
 saddo !) paro yasmā tena savanṇo pi gayhati sayañ ca rūpan
 ti iṇam pi e o | sabbattha rassajātīniddese dīghassāpi ga-
 haṇattha(m) idham *(sic)* āraddham | tassedam vāteritam no-
 peti vāmoru aṭevaññe vodakam | vā tv eva tassidam | katham
 pacorasmin ti yogavibhāgā | pati urasmin ti vibhajja yavā-
 sare ti yakāre tavaggavaraṇā dinā mo (co !) vaggalasehi te
 ti pubbarūpañ ca yuvanñānam e o ti ussa o ca | lutteti
 kiṃ dasa ime dhammā yathā idam kusalassa upasampadā |
 atippasaṅgabādhakassa kvacisadassānuvattanato na vikap-
 pavidhi niyanā *(sic)* | tena upeto aveccāni *(sic)* evamādisu
 vikappo tārakitā sassindriyāni *(sic)* mahiddhiko sabbītiyo
 tenupasaṅkami lokuttaro tiādisu vidhi ca na hoti | paṭisan-
 dhāravutti assa sabbavitti anubhūyate viañjanam viākato dāsi
 aham ahu vā pure anu addhamāsam anueti suāgatam suākāro

duākāro cakkhuāpātāṃ bahuābādho pātu akāsi na tu eva bhū-
 āpanalānilaṃ itīdha | yuvannānaṃ veti ca vattate | *yavā sare* ||
 sare pare ivannuvannānaṃ yakāravakārā honti vā yathākkā-
 maṃ | paṭisanthāravutyassa sabbavutyanubhūyate byañjanaṃ
 byākato | byañjane dīgharassā ti dīghe | dāsyāhaṃ ahu vā
 purā anvaddhamāsaṃ anveti svāgataṃ svākāro cakkhvā-
 pātāṃ bahvābādho patvākāsi na tveva bhvāpanalānilaṃ | vā
 tveva viākato sāgataṃ | adhigato kho me ayaṃ dhammo
 putto te ahaṃ te assa pahīnā pabbate ahaṃ ye assa te ajja
 yāvatako assa kāyo tāvatako assa byāmo ko attho atha kho
 assa ahaṃ kho ajja so ayaṃ so ajja yo eva yato adhikaraṇaṃ
 so ahaṃ itīdha | *yavā sare* veti ca vattate | *eonam* || eonaṃ
 yakāravakārā honti vā sare pare yathākkamaṃ | byañjane
 dīgharassā ti dīghe | adhigato kho myāyaṃ dhammo putto
 tyāhaṃ tyāssa pahīnā pabbatyāhaṃ yyāvāssa (*sic*) tyajja
 yāvatakvassa kāyo tāvatakvassa byāmo kvattho atha khvāssa
 ahaṃ khvajja svāyaṃ svajja yveva yanvādhikaraṇaṃ svā-
 haṃ | vā tv eva tyajja sohaṃ | kvacī tv eva dhanam matthi
 puttā matthi te tāgatā asantettha cattārome | goelakaṃ goas-
 saṃ goajinaṃ itīdha | sare ti vattate || *gossāvaṇ* || sare pare
 gossa avaṇ ādeso hoti | sa ca | ṭanubandhānekavaṇṇā sabbassā
 ti (this rule is given by Moggallāyana in the first kaṇḍa,
 comp. Pāṇini 1, 1, 46) sabbassa ppasaṅge antasseti vattamāne |
 nanubandho (Moggall. I, comp. Pāṇini 1, 1, 53) | nākārānu-
 bandho yassa so nekavaṇṇo pi antassa hotīti okārasseva hoti |
 saṅketo navayavonubandho ti (Moggall. I.) vacanā nākāras-
 sāppayogo | uvannānantarappadhamsino (?) hi anubandho |
 payojanaṃ nanubandho ti saṅketo | gavelakaṃ gavāssaṃ
 gavājinaṃ | iti eva iti evā tīdha || *vītisseve vā* || evasadde pare
 itissa vo hoti vā || sa ca || chaṭṭhiyantassa (Mogg. I, comp.
 Pāṇini 1, 1, 49) || chaṭṭhīniddiṭṭhassa yaṃ kārīyaṃ tadan-
 tassa viññeyyaṃ ti ikārassādeso | ādesiṭṭhāne ādissatīti ādeso |
 itv eva | aññatra yādese | tavaggavaraṇānaṃ ye cavaggaba-
 yañā ti (Mogg. I; the dental consonants, v, r, ṇ, change
 before y into the palatals, b, y, ñ) tassa co vaggalasehite ti
 (Mogg. I; y after consonants of the 5 vaggas or after l or s
 is changed into the preceding consonant) yassa ca cakāro |
 icceva | eveti kiṃ iccāha | tiaṅgulaṃ tiaṅgikaṃ bhūādayo

migî bhantâ udikkhatityâdi sandhaya vuccante || mayadâ sare
 ti (comp. Kaccâyana, 1, 4, 5) vattate || vanataragâ câgâmâ ||
 ete mayadâ câgâmâ honti vâ sare kvaci | âgamino aniyame
 pi || saro yevâgamî hoti vanâdînan tu nâpakâ aññathâ hi
 padâdînam yukvidhânam anattakam || etthâgamâ aniyatâ-
 gamînam eva bhavanti ce yakârâgameneva nipajjan ti siddhe
 padâdînam kvacîti (Mogg. fol. kṛi) byañjanassa yuk âgamo
 nirattakho ti adhippâyo | tivaṅgulaṃ tivaṅgikaṃ bhvâdayo
 migî bhantâ vudikkhati pavuccati pâguññavujutâ ito nâyati
 cinitvâ yasmâtiha tasmâtiha ajjatagge nirantaram nirâlayo
 nirindhano nirîhakam niruttaro nirojam dûratikkamo durâ-
 gatam duruttaram pâtur ahosi punar âgaccheyya punar uttam
 punar eva punar eti dhir atthu pâtarâso caturāṅgikaṃ catur-
 ârakkhâ caturiddhipâdapaṭilâbho caturaghanittharaṇattham
 bhatur atthe vuttir esâ paṭhavidhâtur eva sâ nakkhattarâjâr
 iva târakânam vijjur ivabbhakûṭe âragger iva sâsapo usa-
 bhor iva sabbhîr eva samâsetha puthag eva | rasse pag eva
 lahum essati gurum essati idham âhu kena te idham ijjhati
 bhadro kasâmîva âkâsemahipûjaye ekam ekassa yenam idhe-
 kacce bhâti yeva hoti yeva yathâ yidaṃ yathâ yeva mâ yidaṃ
 na yidaṃ na yidaṃ cha yimâni na va yime dhammâ bodhiyâ
 yeva paṭhavi yeva dhâtu tesu yeva teseva so yeva pâṭiyekkam
 viyañjanâ viyâkâsi pariyaṇam pariyaḍânam pariyaṭṭhânam
 pariyesati pariyaṇam niyâyogo udaggo udayo udâhatam
 udito udîritam udeti sakid eva kiñcid eva kenacid eva kas-
 micid eva kocid eva sammadattho sammadaññâvimuttânam
 sammad eva yâvadattham yâvadicchakam yâvad eva tâvad
 eva punad eva yadattham yadantarâ tadantaram tadanāvī-
 mutti etadattham atthadattham tadattham tadatthapasuto siyâ
 aññadatthu manasâd aññâvimuttânam bahud eva rattim | vâ
 tv eva attaattham vâdhiṭṭhitam pâtu ahosi | vavattitavibhâ-
 sattâ vâdhikârassa byañjanato pi | bhikkhunînam vutthâ-
 peyya ciraṃ nâyati tam yeva | chaabhiññâ cha aham chaasîti
 cha amsâ cha âyatanam itidha | vâ sare âgamo ti ca vattate ||
châ lo || chasaddâparassa sarassa lakâro âgamo hoti vâ | châti
 anukarapattâ ekavacanam | chaḷabhiññâ chaḷ aham chaḷâsîti
 chaḷ amsâ chaḷ âyatanam | vâ tv eva | chaabhiññâ || lopo
 adassanîm ṭhânîm yam âmadḍiya dissati âdeso nâma so yâtu

asantuppatti âgamo || *sarasandhi* || kaññâ iva kaññâ iccâdi
 sarasandhinisedho vuccati | pasaṅgapubbako hi paṭisedho |
 pubbaparasarānaṃ lope sampatte | saro veti ca vattate | *na
 dre vā* || pubbaparasarā dve pi vā kvaci na lupyante | kaññâ
 iva kaññeva kaññâ va | Sâriputta idhekacco ehi Sîvaka utṭhehi
 âyasmâ Anando gâthâ abhâsi devâ âbhassarâ yathâ tevijjâ
 idhippattâ ca bhagavâ utṭhâyâsanâ bhagavâ etad avoca
 abhivâdetvâ ekamantaṃ atṭhâsi gantvâ olokeno bhûtavâdî
 atthavâdî yaṃ itthiṃ arahantaṃ assa sânavatî âha pâpakârî
 ubhayattha tappati nadî ottharati ye te bhikkhu appicchâ
 âmantesi bhikkhû ujjhâyimsu bhikkhû evaṃ âhamsu ima-
 mim gâme ârakkhakâ sabbe ime katame ekâdasa gambhîre
 odakantiko appamâdo amatapadaṃ saṅgho âgacchatu ko imaṃ
 paṭhavim vijessati âloko udapâdi eko ekâya cattâro oghâ are
 aham pi sace imassa kâyassa no abhikkamo aho acchariyo
 attho anto ca atha kho âyasmâ atho otṭhavacittakâ tato
 âmantaya satthâ ti evamâdayo idha kâlavyavadhâneneva sij-
 jhanti | kvacîti kim âgatattha âgatamhâ katamassacâro appa-
 sutâyaṃ puriso camarîva sabbeva sveva eseva nayo parisud-
 dhetthâyasmanto nettha kutettha labbhâ sakhesabbrâhmaṇâ
 tathûpamaṃ yathâ vâ jivhâyatanam avijjogho itthindriyaṃ
 abhibhâyatanam bhayatupatṭhânaṃ saddhîdha vittaṃ puri-
 sassa seṭṭhaṃ || *sara sandhinisedho* ||

76.

36 leaves, signed with the Sinhalese letters ka—gi; 9–8
 lines; Sinhalese writing.

Padasâdhana, grammatical work of *Piyadassi*, belonging to
 the school of Moggalâyana. The work begins:

buddhambujam namassitvâ saddhammamadhubhâjanam
 guṇâmodapadaṃ saṅghamadhubbatanisevitaṃ |
Moggalâyanâcariyavaram ca yena dhîmatâ
 kataṃ lahum asandiṭṭham anûnaṃ *Saddalakkhaṇam* |
 ârabhissam samâsena bâlattham *Padasâdhanam*
Moggalâyanasaddattharatanâkarapaddhatim |
 saññâpariggaheneva lakkhaṇesu sarâdayo
 ñâyantîti tam evâdo dassayissam vibhâgato |

The concluding stanzas run thus (compare d'Alwis, Introd. xiii) :

paratthāya mayā laddham (mayā 'raddham?) katvā (ka-
tvāna?) Padasāadhanam
puññena tena loka 'yaṃ sādhetu paḍaṃ accutaṃ |
saddhāsayena parisuddhaguṇoditena sarena sārāyati-
saṅghanisevitena
ramme 'nurāddhanagare vasatambuena vidvālinam nija-
visuddhakulaṇḍajena |
mānentena tathāgatam paṭipadāyogehi saddhāluṃyā
niccābaddhataponalehi nikhilappāpārisantāpitā
saddhammavhayasīhatelaṭṭhiyā cāmīkaratthālinā
nānāvādikudīṭṭhibhedapaṭunā vāpīvadhūsamīnā |
sattānam karuṇāvataṭṭhaṃ guṇavatā pāramparan dhīmatā
therenā 'tumaṇḍapañjaragato yo saddasatthādisu
Moggallāyanavissuten 'iha suvacchāpo vinīto yathā
so 'kāsi *Ppiyadassi* nāma yati 'daṃ byattaṃ sukhappattiyā |
vutto ca vuttam upabhoginiyā sakāya pīnappayodharava-
nāpagasevikāya
rambhāvihāravadhuyā tilakātulena santena Kappinasa-
mavhayamātulena |
Devīrājavihāramhi ramme nivasatā satā
padassedam *Piyadassittherena* vihitam hitam |

The disposition of the work is contained in the following dates : saññāvidhāna (ends f. ka')—sandhi vuccate (f. ka')—atha nāmāni vuccante (f. kī')—atha saṅkhyāsaddā vuccante (f. kaḥ')—athāsaṅkhyam uccate (taṃ duvidham pādi-cāḍibhedena) (f. khā)—vuttāni syādyantāni, athekattam uccate (f. khā)—atha itthiyappaccayantā niddisīyante (f. khu)—atha nādayo (nādayo!) vuccante (f. khu')—atha tabbādayo vuccante (f. khe)—idāni tyādayo vuccante (f. khau').

I give now as a specimen of the Padasādhana the chapter treating of the sandhi of vowels (f. ka'—ki') :

sandhi vuccate | purisaūttamo paññāindriyaṃ satiārakkho
bhogīndo cakkhūāyatanam abhibhūāyatanam dhanam me
atthi kuto etthā tidha | *saro lopo sare* | sare saro lopaniyo
hoti | sare topasilesikādhārasattamī tato vaṇṇakālavayavadhāne

kâriyam na hoti | tvam asi katamâ cānanda aniccasaññā ti |
 aññatthā pi samhitāyam (this seems to be corrected into sam-
 hatāyam) opasilesikādhāre yeva sattamī | vidhīti vattamāne |
 sattamiyam pubbassa | sattamīniddese pubbasseva vidhīti
 pubbasaralopo | purisuttamo paññīndriyam satārakkho bho-
 gindo cakkhāyatanam abhibhāyatanam dhanam matthi ku-
 tettha | pubbassa kâriyavidhānā sattamīnidditṭhassa paratā-
 vagamyate ti pare tu parivacanam pi ghaṭato | so aham
 cattāro ime yato udakam pāto evā nīdha (sic) | saro lopo
 sare ti vattate | *paro kvaci* | saramhā paro saro kvaci lopaniyo
 hoti | soham cattārome yatodakam pātova | kvacīti kim pañ-
 ñīndriyam | assādhikāro sabbasandhisu | tassa idam tassa
 idam vātāritam sītavātāritam sītaūdakam sītaūdakam vāma-
 ūru vāmaūru itīdha | pubbasaralopo | saro veti ca vattate |
yuvanṇānam e o luttā | luttā sarā paresam ivanṇuvannānam
 e o honti vā yathākkamam | vanṇaparena savanṇo pi | vaṇ-
 ṇasaddo paro yasmā tena savanṇo pi gayhati sayaceti (sic)
 iūnam pi e o | tassedam tassīdam vāteritam vātīritam sītoda-
 kam | byañjane dīgharassā ti dīghe | sītūdakam | vāmoru
 vāmūrū | lutteti kim | dasa ime | atīta(ati!)ppasaṅgabādhā-
 kassa kvaci saddassānuvattanato na vikappavidhi niyatā | tena
 upeno (sic) ti evamādisu vikappo nārakikādisu (sic) vidhi ca
 na hoti | viakāsi viakāsi suāgatam suāgatam tīdha | yuvanṇā-
 nam veti ca vattate | *yavā sare* | sare pare ivanṇuvannānam
 yakāravakārā honti vā yathākkamam | akārassa dīghe | vyā-
 kāsi | ca(va!)nataragā cāgamā ti (see Kacc. 1, 4, 6) yāgame |
 viyākāsi | svāgatam sāgatam | kvaci tv eva yānīdha | te ajja
 te ajja so ayam so ayam itīdha | yavāsare veti ca vattate |
eonam | eonam yakāravakārā honti vā sare pare yathākka-
 mam | tyajja tejja | byañjane dīgharassā ti dīghe | svāyam
 soyam | kvaci tv ava (sic) dhanam matthi | goelakam itīdha |
 sare ti vattate | *gossāvaṇ* | sare pare gossa avaṇ ādeso hoti | sa
 ca | ṭanubandhānekavanṇā sabbassā ti sabbassa ppasaṅge |
 antasseti vattamāne | nānubandho | nākāronubandho yassa
 so nekavanṇo pi antassa hotīti nākārasseva (read, okārasseva)
 hoti | samketo navayavonubandho ti vacanā nākārassāppa-
 yogo | payojanam nānubandho ti samketo | gavelakam | iti
 eva iti evā tīdha | *vītisseva vā* | evasadde pare itissa vo hoti

vā | sa ca | chatṭhiyantassa | chatṭhiniddiṭṭhassa yaṃ kārīyaṃ
 tadantassa viññeyyaṃ ti ikārassādeso | ṭhānīnamaddīya dissati
 (P) uccāṇiyatīti ādeso | itv eva | aññatra yādeso | tavaggava-
 ranānaṃ ye va (ca!) vaggabayaṇā ti tassa co vaggalasehi
 te ti yassa ca cakāro | icceva | duvaṅgikaṃ ciitvā ajjaagge pātu
 ahesuṃ pā eva idha ijjati (*sic*) pariantaṃ atthamītidha (atta-
 attham itīdha!) | mayadā sare ti vattate | vanataragā cāgamā |
 ete mayadā cāgamā honti vā sare kvaci | āgamino aniyame
 pi | saro evāgamī hoti vanādīnaṃ tu nāpakā aññathā ti padā-
 dīnaṃ yukvidhānaṃ anattakam | duvaṅgikaṃ cinitvā ajja-
 tagge pātur ahesuṃ | byañjane dīgharassā ti rasse | pageva
 idham ijjhati pariyaṇantaṃ attadatthaṃ | vā tv eva atthattaṃ
 (*sic*) | chaabhiññā chaabhiññā tīdha | vā sare āgamo ti ca
 vattate | chālo | chasaddā parassa sarassa lakāro āgamo ti vā |
 chalabhiññā chaabhiññā | *sarasandhi* | kaññā iva kaññā iva
 kaññā ivā tidha | pubbaparasarānaṃ lope sampatte | saro lopo
 ti ca vattate | *na dve vā* | pubbaparasarā dve pi vā kvaci na
 lupyante | kaññā iva kaññeva kaññā va || *sarasandhinisedho* |

77.

19 leaves signed with the Burmese letters ka—khe; 8
 lines; Burmese writing. Sakk. 1146. See Catalogue of the
 Burmese MSS., No. 3490, 1.

Cālanirutti, Pāli grammar based on Kaccāyana's system.
 The work begins:

namo, etc. |

vatthuttayaṃ namassitvā *Kaccāyanañ* ca pubbake

niruttimhi pavakkhāmi vacanaṃ me nibodhaya |

sarā sare lopam | ekavacanaggahanaṇa sabbaggahanaṇa-
 yayanattham (*sic*) kātabbam | byañjanasampiṇḍanattham
 sārāsare lopam | sarā asare lopam |

78.

50 leaves, signed with the Burmese letters tam—nāh;
 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

The *Sāramañjūsā*, commentary on the *Saddasāratthajālini*.

Begins after an invocation of the ratanattaya (yo buddhasûro amitandhakâram hantvâna, etc.) :

nânâgandhesu sârattham gahetvâ 'bhimatam nayam
vaṇṇayissam samâsena *Saddasâratthajâlinim*.

vividhanayasamannâgatam vicittâcariyasamayasaṃhitam
paramavicittagambhîraññaoggalhasamattham pakaraṇam
idam ârabhanto yam âcariyo tâva ratanattayapaṇāmam
karonto âha namassitvânâ tiâdi, etc.

79.

13 leaves, signed with the Burmese letters lâh—vâh ; 10 lines ; Burmese writing. Sakkaraj 1158=A.D. 1797.

The 24th pariccheda (âkhyâtakappa) of the grammar *Saddanidhi* or rather *Saddanîti* (see d'Alwis Kacc. p. 115), which is said to be ascribed by the Burmese to Aggavaṃsa of Pagan (A.D. 1160).

Begins : namo, etc. |
ito 'param pavakkhâmi saddhamme buddhasâsite
kosallatthâya sotûnam kappam âkhyâtasavhayam |
tattha kiriyaṃ akkhâti ti âkhyâtam kiriyaṃpadam.

80.

19 leaves, signed with the Burmese letters ka—khe ; 9 lines ; Burmese writing ; Sakk. 1146=A.D. 1785.

Ṭikâ on the *Vâcakopadesa*, very incorrect MS. The introductory stanzas run thus :

namo etc.
tilokindamukhampojagamabherâjâbhirâjini
rammatam me manovâni navaṅgasetavaṇṇini |
puppâcariyasabhânam nayam nissâya sâdhakam
viracissâmi Vâcakam-upadesakavaṇṇanam |

The *Vâcakopadesa*, written in Burma, treats on the grammatical categories from a logical point of view ; as the *ṭikâ*, however, never gives a coherent explanation of its contents, but only comments on single words, it is scarcely possible to form an accurate idea of the work itself. The commen-

tary on the conclusion of the Vācakopadesa (f. khu, etc.) furnishes some dates about its author. The work is said to have been composed in Sakkar. 967 (=A.D. 1606); then the commentary goes on (f. khû): Turaṅgapappato Paṃyanagarato nâtidûre naccâsanne dvikosamatthe ðhâne nânâuppalaṃsañchannâya sasîlâvâpiyâ samipe papputakuṭacetiyavihâraleṇâ-dihi virâjito Turaṅganâmakko eko pappato atthi. tasmim—Turaṅgapappatavâsinam—vasâlaṃkârabhûtena—*Mahāvijitâ-vitinâmakena* ayam *Vācakamupadesako* nâma gandho kato ti yojanâ.

The commentator then gives his own name, which is identical with that of the author: iti Cacc keiṇ ti khyâta-parassa pacchimadvârasamime mahâtherânâm âvâsena Mahiyaṅgaṇo nâma thûpo atthi. tassa uttaradisâbhâge pâkârasamipe Avavhanagarindassa 'maccena râjânâya kârîte kuṭâ-kâravirâjite tibhumikâvâso vâsantena *Mahāvijitâvi* itinâmakena mahâtherena katâyam *Vācakopadesakattavaṇṇanâ*.

81.

10 leaves, signed with the Sinhalese letters ka—kḷi; 9 lines; Sinhalese writing.

Namavarancegilla, grammatical work on declension. See Westergaard, Catal. p. 28.

82.

37 leaves, signed with the Sinhalese letters ka—gi, which is written by mistake instead of gî; kṛi is put twice. 8–10 lines; Sinhalese writing.

The *Abhidhânappadîpikâ*.

83 (Turnour).

Another copy of the same work, preceded by the Bâlâvâtâra (No. 71), followed by a Pâli-Sinhalese vocabulary (No. 90). 29 leaves, signed with the Sinhalese letters ka—khau; one leaf has got the two marks khî and khu. 9 lines. Sinhalese writing.

84.

166 leaves, signed with the Sinhalese letters ka—tû. 7-10 lines. Sinhalese writing.

Abhidhānappadīpikā-sanyaya (text with Sinhalese translation and explanations).

85.

Burmese MS., see the Burmese Catal., No. 3430.

The *Abhidhānappadīpikā* with Burmese Nissaya. I give the introductory ślokas as they are written in the MS., marking by B. the various readings of the same text as repeated in sections in the Burmese version.

rājarājam mahāpuñ(ñ)am dhammadhammam mahādhu-
nam

saṅghasaṅgham name cāram namitvā cādaram (ādaram
B.) tayaṃ |

yo ratṭhindaṇḍagindho (°gindo B.) jagindajagumānadhho
puñ(ñ)ā (puñā B.) bhūpādhipuñ(ñ)o ca cakkārahasulak-
khaṇo |

asambhinno ca vaṃsena putto Goribhasāmino

susuto ca Mahādhammarājādhipatināminā |

sampunṇo caturāṅgehi dasarājavatam caro

hitattayaṃ bahuṣuto dhāreti buddhapetaṇam |

so pasanto (passanto B.) bhūpālo va vajirūpamacakkhunā

nissayesu purāṇesu 'bhidhānassa unādhikam |

cakkamūlam (°malam B.) idaṃ sattham kārethacariye
mama

vadeti mahāmattassa mahāsatvivarājino |

uyyojito bhūpālassa sāsanassa jutattino (jutaththino B.)

vācāya senāpatino (°nā B.) teneva cittabuddhinā |

satamandiravārīte rājaseyye vasantoham

kiñci tam apanetvāna (°tvā B.) likkhissam navanissayaṃ |

Conclusion :

Jambūdīpatale ra(t)ṭham sabbara(t)ṭhāna (°nam B.) ke-
tajaṃ (ketujaṃ B.)

Tambadīpaṃ Mramma(t)ṭhānam mahāra(t)ṭhehi vāritam |

ratanâpuram yaṃ tattha pāsādūlāram ālayam
 rāja(t)ṭhānam manoramman nadānagavanappullam |
 Mahādhammarājādhīpatīti bhūpati tatta yo
 medhāvi dakkho paṇīto vicitto cittapaṇī(ñ)avā |
 susippo dhatavacano tikkhatejo ripujjayī
 kesaro va atisūro susurūpo vayena vā |
 yena rājathānī seyyathūpakūpavanehi ca
 atije(t)ṭhamandirehi nāgassehi (nāgassehi B.) ca sobhitā |
 kārīte teneva seyye nānābhavanabhūsite
 Kittijayaṭhapakhyamhi satamandiravārīte |
 saddhamma(t)ṭhītikāmena vasatā santavuttinā
 dvikkhattum laddhalañcena mahātherena dhīmatā |
 tassedisānuggahañ cāsādhāraṇam u(y)yojitam
 patvāna racito peso (yeso B.) Abhidhānassa nissayo |
 niṭṭhito so sakkarāje sahasse '(t)ṭhasatādhike
 je(t)ṭhamāse juphapakkhe sattamiyam gaguddine |

86.

5 leaves, signed with the Sinhalese letters ka—ku ; 8 lines ; Sinhalese writing.

Dhātupāṭha. Begins : namo *etc.* bhū sattāyam. ku sadde. aṅka lakkhaṇe. saṅka saṅkāyam. See Westergaard's Catal. p. 59.

87.

6 leaves, signed with the Sinhalese letters ka—kū ; 9 lines ; Sinhalese writing.

Dhātumañjūsā. Begins : namo *etc.*

niruttinikarāpārāpārāvārantagaṃ munim
 vanditvā dhātumañjūsam brūmī pāvacanāñjasam.

Subscription : *Kaccāyanadhātumañjūsā samattā.*

88.

22 leaves, signed with the Sinhalese letters ka—khū ; 8–9 lines ; Sinhalese writing.

Vuttodaya, prosodical and metrical work, by *Saṅgharakkhi-tatthera*, followed by a Sinhalese translation and explanation.

89.

21 leaves, signed with the Burmese letters ka—kho ;
9 lines ; Burmese writing. Sakk. 1146=A.D. 1785.

Ṭikâ called *Vacanattajotikâ* on the *Vuttodaya*, by the Thera
Samantapâsâdika. See Minayeff, in the *Mélanges Asiatiques*,
vi. 196. The MS is very incorrect. Begins : namo *etc.* |

natvâ buddhâdiccam pubbam veneyyuppalabodhakam
vaṇṇayissam samasena Vuttodayaṃ padakkamam |
porāṇehi katâ ṭikâ na sâ sabbatthabodhakam
vacanatthañ ca ekattham adhippâyañ ca bhâsato |

90 (Turnour).

74 leaves, signed with the Sinhalese letters ka—ñlî ; 8-10
lines ; Sinhalese writing. Third part of No. 71.

List of words, Pâli and Sinhalese, called on the covering
plate *Akârâdi*. Begins : namo buddhâyai | akko sûryyâyai |
akko varagâsaya | amko enamberiyayi.

III.—HISTORICAL AND MISCELLANEOUS WORKS.

91.

118 leaves, signed with the Sinhalese letters ka—ju (there is a repetition of the leaf ju signed with the same letter); 10 lines; Sinhalese writing.

The *Mahāvamsa*. This copy ends, like the Copenhagen MS. (Westerg. Catal. p. 54), in the 90th chapter, but it contains a few verses more. The last verse is :

tattha Uppalavaṇṇassa devarājassa bhāsuram,
rūpam patitṭhapetvāna mahāpūjam pavattayi.

92 (Turnour Collection).

85 leaves, signed with the Sinhalese letters ka—cu; each page is divided into three columns; 7 lines; Sinhalese writing.

The same work. The MS. ends in the 42nd chapter; the last verse is :

Mahāmahindatheramhi tam ṭhānam samupāgate
teracchā eva netū ti katikañ ceva kārayi.

93 (Turnour Collection).

Two volumes. The first contains 100 leaves, the first 98 being signed ka—chā; the pages are marked with the European numbers 1-195; 9 lines. The last two leaves (ka—kā) contain an index of the chapters. The second volume contains 100 leaves signed chi—ḍū; the pages are marked with the numbers 196-394; 8-9 lines.

The same work. The first volume ends short after the beginning of chapter 58.—Turnour's edition of the *Mahāvamsa* (Ceylon, 1837) is doubtless based on this MS.

For enabling the reader to form an idea of the critical condition of the text, I select one specimen from the original Mahāvamsa, and another from its continuation, giving the text according to No. 91, and subjoining the readings of No. 92 and No. 93.

From Chapter XXXII. Turnour, p. 193.

anit̐hite chattakamme sudhākamme ca cetiye
 maraṇantīkarogena rājā āsi gilānako |
 Tissaṃ pakkosayitvā so kaniṭṭhaṃ Dīghavāpito
 thūpe anit̐hāpehīti abravī |
 bhātuno dubbalattā so tunnavāyehi kāriya
 kaṇcukam sūddhavattehi tena chādiya cetiyam |
 citta kārehi kāresi vedikam tattha sādhu kam
 paṇṭipunnaghaṭṭānaṃ ca pañcaṅgulakapaṇṭikam |
 chatta kārehi kāresi chattaṃ veḷumayam tathā
 kharapattamaye candasuriyam muddhavediyam | 5
 lākhākumkumakeh' etaṃ cittayitvā sucittikam
 raṃṇo nivedayī thūpe kattabbam niṭṭhitam iti |
 sīvīkāya nīpajjitvā idhāgantvā mahīpati
 padakkhiṇam karitvāna sīvīkā ceva cetiyam |
 vanditvā dakkhiṇadvāre sayane bhūmisanthate
 sayitvā dakkhiṇapassena so Mahāthūpam uttamam |
 sayitvā vāmapassena Lohapāsādam uttamam
 passanto sumano āsi bhikkhusamghapurakkhato |
 gilānapucchanaṭṭhāya āgatehi tato tato
 channavutī koṭiyo bhikkhu tasmim āsu samāgame 10
 gaṇasajjhāyam akarum vaggabandhena bhikkhavo
 Theraputtābhayam theram tatthādisvā mahīpati |
 atṭhaviṣa mahāyuddham yujjhanto aparājaya
 yo so na paccudāvatto mahāyodho vasi mama |
 maccuyuddhamhi sampatto disvā maṃṇa parājayam
 idāni so man topeti thero Therasutābhayo |
 itī cintiya so thero jānitvā tassa cintitam
 Karindanadiyā sise vasaṃ Pañjalipabbate |
 pañcakhīṇāsayaṣataṃ parivārena iddhiyā
 nabhasāgamma rājānam atṭhāsi parivāriyam |

Readings of No. 92: 1 mārāṇantīkarogena—2 thūpe anit̐hi-

taṃ kammaṃ niṭṭhāpehīti abruvī—3 °vatthehi—4 pañcaṅgulikap°—7 mahāpatī. padakkhinam. sivikāyeva—8 bhūmis°—9 āsī—10 bhikkhū. āsum—12 aparājayam—13 sampatte. maññe. maṃ nopeti—14 cintesi. sīse—15 parivāretvāna. parivāriya.

No. 93: 1 mār°—2 thūpe anīṭṭhitam kammaṃ niṭṭhāpehīti abruvi—3 °vatthehi—4 paṇṭip°. paṅguṇcalakap°, *corr.*: pañcaṅgulakap.—6 lākhākumkuttakeh', *corr.*: °makeh'—7 sivikāyayeva, *corr.*: °kāyeva—8 bhūmis°—9 pasanto, *corr.*: passanto—10 bhikkhū. āsum—12 aparājayam—13 sampatte. maññe man nopeti. therāsutābhayo—14 cintayi. sīse.—15 parivāriyam, *corr.*: °riya.

From Chapter XXXVII. Turnour, p. 250.

(Story of Buddhaghosa.)

bodhimañḍasamāpamamhi jāto brāhmaṇamānavo
 vijjāsippakalāvedī tisu vedesu pārāgo |
 sammāvimaññātasamayo sabbavāḍavisārado
 vāḍatthī sabbadīpamhi āhiṇḍanto pavāḍino |
 vihāram ekaṃ āgamma rattim pāt' amjalīmatam
 parivatteti sampuṇṇapadam suparimaṇḍalam |
 tattheke Revato nāma mahāthero vijāniya
 mahāpaṇṇo ayam satto dametum vaṭṭatīti so |
 ko nu bhadrabharāvena viravanto ti abravī
 gadrabhānam rave attham kiṇ jānāsīti āha tam | 5
 aham jāne ti vutto so otāresi sakam matam
 vuttam vuttam viyākāsi virodham pi ca dassayī |
 tena hi tvam sakam vādam otārehi ca codito
 pālimahābhiddhammassa attham assa na so 'dhigā |
 āha kassetim manto ti buddhamanto ti so 'bravī
 dehi me tan ti vuttehi gaṇha pabbajja tam iti |
 mantatthī pabbajitvā so uggaṇhi Piṭakattayam
 ekāyano ayam maggo iti pacchā tam aggahi |
 buddhassa viya gambhīraghosattānam viyākarum
 Buddhaghoso ti ghoso hi buddho viya mahātale | 10
 tattha Nānodayam nāma katvā pakaraṇa tadā
 Dhammasaṅgaṇiyo 'kāsi kaṇḍam so Atthasālinam |
 Parittatṭhakathaṇ ceva kātum ārabhi buddhimā

tam disvâ Revato thero idam vacanam abravî |
 pâlimattam idhânîtam natthi atthakathâ idha
 tathâcariyavâdâ ca bhinnarûpâ na vijjare |
 Sihalaṇḍakathâ suddhâ Mahindena matîmatâ
 saṅgîttayam âruḷham sammâsambuddhadesitam |
 Sâriputtâdigîtañ ca kathâmaggam samekkhiya
 kathâ Sihalaḅhâsâya Sihalesu pavattati | 15
 tam tattha gantvâ sutvâ tvaṃ Mâgadhânam niruttiyâ
 parivattehi sâ hoti sabbalokahitâvahâ |
 evaṃ vutto pasanno so nikkhamitvâ tato imaṃ
 dîpam âgâ imasseva raṃṇo kâle mahâmati |
 Mahâvihâraṃ sampatto vihâraṃ sabbasâdhûnam
 mahâpadhânam gharam gantvâ saṃghapâlassa santikâ |
 Sihalaṭṭhakatham sutvâ theravâdañ ca sabbaso
 dhammassâmissa eso va adhippâyo ti nicchiyam |
 tattha saṃgha samânetvâ kâtum atthakatham mama
 potthake detha sabbe ti âha vîmaṃsitum satam | 20
 saṃgho gâthâdvayam tassa dâsi sâvatthiyam tava
 ettha dassehi tam disvâ sabbe demâ ti potthake |
 piṭakattayam ettheva saddhim atthakathâya so
 Visuddhimaggam nâmakâ saṅgahetvâ samâsato |
 tato saṃgham samûhetvâ sambuddhamatakovidam
 mahâbodhisamîpamhi so tam vâcetum ârabhi |
 devatâ tassa nepuṃṇam pakâsetum mahâjane
 châdesum potthakam so pi dvattikkhattum pi tam akâ |
 vâcetum tatiye vâre potthake samudâhaṭe
 potthakadvayam aṃṇam pi saṇṭhapesum tahiṃ marû 25
 vâcayimsu tadâ bhikkhû potthakattayam ekato
 ganthato atthato vâpi pubbâparavasena vâ |
 theravâdehi pâḷihi padehi vyañjanehi ca
 aṃṇatattam (*corr.* °thattam) ahû neva potthakesu pi
 tîsu pî |
 atha ugghosayî saṃgho tuṭṭhahaṭṭho visesato
 nissamsayam sa Metteyyo iti vatvâ punappunam |
 saddhim atthakathâyâ 'dâ potthake Piṭakattaye
 Ganthâkare vasanto so vihâre dûrasamkare |
 parivattesi sabbâ pi Sihalaṭṭhakathâ tadâ
 sabbesam muḷabhâsâya Mâgadhâya niruttiyâ | 30

sattânam sabbabhâsânam sâ ahosi hitâvabhâ
 theriyâcariyâ sabbe pâlim viya tam aggahum |
 attakattabbakicesu gatesu pariniṭṭhitim
 vanditum so mahâbodhim Jambudîpam upâgamî |
 bhutvâ vâvisavassâni Mahânâmo mahâmahim
 katvâ puṇṇâni citrâni yathâkammam upâgamî |

sabbe pete dharanîpathayo (*corr.* °tayo) maccum accetum
 ante no sakkhimsu pacitasubalâ sâdhusampanṇabhogâ evam
 sabbe nidhanavasagâ honti sattâ ti niccam râgam sammâ
 vinayatu dhane jîvite câpi dhîmâ ||

Readings of No. 92: 1 °mâṇavo. tîsu—2 vâdatthi jambudî-
 pamhi—3 parivattesi—5 gadrabhar°. abruvî—6 vutte. osâresi
 —7 tam, *corr.* tvam. pâli°—8 kasseso. brûvî—10 so sobhi—
 11 pakaraṇam. °niyâ. °sâlinim—12 abrûvî—13 pâlim°—
 14 sîhalatṭh°—15 katâ—17 °matî—18 vihâre sabbasâdhu-
 nam. °padhânagharam—19 nicchiya—20 samghassamânetvâ.
 satim—21 gâthadvayam. sâmattthiyam—26 bhikkhu—27 pâ-
 lîhi. aññatatttham—28 pi—30 mûlabh°—31 pâlim—32 atha
 katt°. paripariniṭṭhitam—33 dvâv°. mahâmaham. puṇṇâni—
 34 °nipatayo. sadhane.

No. 93: 1 brâhmanam°. tîsu—2 jambud°. asinḍanto, *corr.*
 ah°.—3 sampunnap°—5 gadr°. jânâtîti, *corr.* °siti—6 jâne,
corr. jânâmi. Afterwards the reading of the first hand has
 been restored. osâresi—6 vuttam, *corr.* vuttam vuttam.
 virodham, *corr.* virodham—7 pâlim°—8 kassetam, *corr.*
 kasseso. brûvî. ganha. pabbajjam tam, *corr.* °jja tam—10
 ghose hi, *corr.* ghoso hi—11 pakaraṇam °niyâ. °sâlinim—
 12 abruvi—13 pâlim°. âcariyâv° *corr.* °yav°—14 sîhalatṭh°.
 ârûlham—15 °dîgîtañ ca. katâ sîhalabh°—17 mahâmatî—
 18 °sâdhunam. °padhânagharam. santikam, *corr.* °kâ.—19
 therâvâdañ ca. nicchiyam, *corr.* °ya—20 samghassamânetvâ.
 satam, *corr.* satim—21 gâthadvayam. sâmattthiyam—22
 °maggam, *corr.* maggam—23 ârahi, *corr.* °bhi—25 saṇ-
 ṭhâpesum—26 bhikkhu—27 pâlîhi. aññatattthabahu, *corr.*
 °mahû. pi—31 pâlim—32 atha k°. pariniṭṭhitim, *corr.* °tam
 —33 dvâv°. mahâmaham—34 dharanîpathayo, *corr.* °tayo.
 °sampanna°. dhane, *corr.* sadhane.

94 (Turnour Collection).

236 leaves, signed with the Sinhalese letters ka—ṇai; 7 lines; Sinhalese writing.

Commentary on the *Mahāvamsa* (see Turnour's Introduction, p. ii). The conclusion and subscription runs thus:

Yā ettāvatā Mahāvamsatthānusārakusalena Dīghasandase-nāpatinā kārāpita-Mahāparivenavāsina Mahānāmo ti garūhi gahitanāmadheyyena therēṇa pubbasīhalabhāsītāya Sīhaḷ-atthakathāya bhāsantaram eva vajjiya atthasāram eva gahetvā tantinayānurūpena katassa imassa Saddapadānuvamsassa atthavaṇṇanā mayā tam eva sannissitena āradhā padesissariyadubbutthibhayarogabhayādīvidhaantarāyayuttakāle pi anantarāyena niṭṭhānam upagatā sā buddhabuddhasāva-kapacekabuddhādīnaṃ porāṇānaṃ kiccaṃ pubbavamsatthappakāsanato ayaṃ Vamsatthappakāsinī nāmā ti dhāretabbā
| |

Padyapadānuvamsavaṇṇanā vamsatthappakāsaṇi niṭṭhitā.

sukho buddhānaṃ uppādo sukhā saddhammadesanā
sukhā saṅghassa sāmaggī samaggānaṃ tapo sukho |
siddhir astu | subham astu |

Sambuddhapaṇiḍḍhānā dvisahassasatattike

vasse asītisampatte māsamhi sāvane paṇa |

kālapakkhe tu tatiye divase potthakaṃ ayaṃ

katvāna lekhaṇaṃ Atthadassinā niṭṭhitaṃ kataṃ |

The conclusion sufficiently shows that Turnour was mistaken in stating that this commentary was composed by the author of the *Mahāvamsa* himself. He was misled probably by the explanation of the first line of the work, where the paraphrase as well as the text speaks in the first person. Excepting such cases, the commentator uses, when speaking of the author, the third person, calling him the ācariya; for instance, in the note inaccurately translated in Turnour's Introduction, p. xxxii, of which I give here the full text:

fol. kha': evaṃ ācariyo paṭhamāya gāthāya ratanattayassa katābhimānena vihatantarāyo Mahāvamsaṃ pavakkhāmīti paṭiñṇaṃ katvā idāni yeva *Porāṇasīhalatthakathāmahāvamsa* vijjamāne pi kasmā ācariyo imaṃ *Padyapadānuvamsaṃ* akāsi

ti vadeyya tesam tam samkhepam vacanam apacchinditvā Padyapadānuvaṃsassa karaṇe payojanam ca ettha Porāṇa-kaatṭhakathāmahāvamsamhi atisamkhepādayo pi siyā parikkappitā dosā nāma atthi te tato parivajjetvā kathetukāmassa imassa Padyapadānuvaṃsassa attanā karaṇavidhiñ ca dassento dutiyagāthām āha.

It may be observed further that the commentator not only gives different explanations of many passages, himself doubting which is to be preferred, but also various readings; for instance, p. 13, 6, ed. Turn., after having commented on dhurandhare, he adds: dhurandharā ti katthaci likhitan ti.

Finally, if there could remain any doubt, it would be removed by the comments which the Tīkā gives on Mahāv. p. 21, 5 (fol. ghau):

Dhammarucikā ti ime Abhayagirivāsino bhikkhu, Sāgalikā nāma Mahāsenarañño Jetavanavāsino bhikkhū ti daṭṭhabbā | tesam Abhayagirivāsino Lamkāḍipamhi sāsanaṃ patitṭhānā sattarasavassamattādhikesu dvisu vassasatesu atikkantesu Vattagāmanirañño kāle bhagavato āhaccabhāsita-Vinayapiṭakato bandhakaparivāram (read: Khandhakaparivāram) atthantarapāṭhantarakaraṇavasena bhedaṃ katvā theravādato nikkhamma Dhammarucikavādā nāma hutvā tena Vattagāmaninā Abhayagirivihāramhi kārāpīte tattha vasimsu | tato Jetavanavāsino pi ekacattālīsavassamattādhikesu tisu vassasatesu atikkantesu Jetavanavihārapatitṭhānā pubbe eva Dhammarucikavādato nikkhamma Dakkhinavihāramhi vasitvā te pi bhagavato āhaccabhāsita-Vinayapiṭakato Ubhatovibhaṅgaṃ gahetvā atthantarapāṭhantarakaraṇavasena tam bhedaṃ katvā Sāgalikavādā nāma hutvā Mahāsenarañño Jetavanamhi vihāre kārīte vepullam gantvā tattha vasimsu | tena vuttam Dhammarucikā Sāgalikā Lamkāḍipamhi bhinnakā ti | tato pana atirekapaññāsamattādhikesu tisu vassasatesu atikkantesu Bhāgineyyadāṭhāpatissa rañño kāle Jetavanavihāramhi Kurundacullakaparivenavāsi Dāṭhāvedhakanāmako ca bhikkhu tatthe[va] Kolambahārakaparivenavāsi Daṭhāvedhanāmako bhikkhu cā ti iti ime dve asappurisacittakā attukamsakaparavaṃsakā ussāpitanikāyantaraladdhikā vihataparalokabbhayadassāvitā vihatadhammasuttikā ca Dhammaruci-

kavādato Ubhatovibhaṅge Sāgalikavādato Khandhakapari-
vāraṇ ca gahetvā Mahāvihāravāsino paṭiyekkā jātā ti idaṃ
abhūtattthaparidīpakavacanaṇ ca aññavādantarapaṭisaṃyut-
tavacanaṇ ca attānaṃ pāṭhabbākyānaṇtarāgataṃ katvā
likhitvā ṭhapesuṃ.

The commentary, generally, concisely follows the single words of the text ; sometimes it inserts historical excursuses, some of which Turnour has translated in his Introduction to the Mahāvamsa. The interest which these passages deserve will justify me, I hope, in repeating here the Pāli text of two of the excursuses given in English by Turnour.

f. ghṛī—ghṛī (Turnour, p. xxxvii): ayaṃ pana Susunāgo
nāma amacco kassa putto kena posito ti | Vesāliyaṃ hi añña-
tarassa Licchavirañño putto | tassāyaṃ evaṃ ekāya nagaraso-
bhiniyā kucchismiṃ gahitapaṭisaṇdhiko aññatarena amacca-
puttena posito ti *Uttaravihāravāsinaṃ atthakathāyaṃ vuttaṃ*
evaṃ sati pi mayaṃ samayavirodhabhāvattā tass' uppattisaṃ-
khepaṃ mattaṃ dassayissāma | kathaṃ | ekasmiṃ hē samaye
kira Licchavirājāno sannipatitvā na ambhakaṃ nagaraṃ
ṭhānappattāya nagarasobhnikāya virahitaṃ sobhatīti (comp.
Mahāvagga, viii. 1, 2) evaṃ maññitvā aññatarasamānajaṭi-
kaṃ mātugāmaṃ tasmīṃ ṭhānantare ṭhapesuṃ | tesam añña-
taro rājā taṃ gahetvā attano gehaṃ ānetvā sattāhaṃ attano
gehe yeva vasāpetvā tasmīṃ gahitaḡabbho vissajjesi | sā
attano gehaṃ gantvā paripuṇṇaḡabbho vijāyanti maṃsapesiṃ
vijāyitvā kin ti pucchitvā maṃsapesīti vutte domanassappattā
lajjabhayaṃ pi upaddutāya ukkhaliyā pakkhipitvā aññena
pidahanena supihitaṃ katvā dhātiyā datvā paccūsakāle yeva
saṃkhāratṭhāne ṭhapāpesi | tasmīṃ tāya ṭhapitamatte yeva
taṃ nagarapaṛiḡgāhiko eko nāgarājā disvā attano bhogehi
parikkhipitvā upari mahantaṃ phaṇaṃ katvā dissamāna-
rūpeneva ṭhatvā attānaṃ disvā sannipatitesu mahājanesu
sū sū ti saddhaṃ katvā antaradhāyi | atha kho taṃ ṭhānaṃ
upagatajano taṃ disvā vivaritvā pariṇatamaṃsapesijaṃ saṃ-
pannalakkhaṇaṃ dhaññavatiputtapaṭilābhaṃ addasa disvāṇ
assa sañjātapemo ahoṣīti | tattheke amaccuputto tasmīṃ
sañjātapemo taṃ gharaṃ netvā paṭijagganto nāmagahana-
divase amunā sū sū ti katasaddena nāgarañño rakkhitaṭṭā

Susunāgo ti nāmam akāsi | so tato paṭṭhāya evaṃ tena posiyamāno anukkamena viññubhāvaṃ patvā ācārasampannataro nāgarehi sādhusundarataro 'tīva sammato ahosi | tasmā tassa Nāgadāsakassa raṭṭhāno kujjhitvā | tehi nāgarehi katābhisekā Susunāgo nāma rājā ti pākāṭa ahosi |

f. ghau'—ghaḥ (Turnour, p. xxxviii) : Kālāsokassa puttā tū (p. 21, 7 Turn.) tiādīm āha | Kālāsokassa atraja-puttā dasa bhātukā ahesun ti attho | tesam pana nāmam *Atthakathāya* vuttam | nava Nandā tato āsun ti tato dasa bhātunam antarā samānam eva nāmakā Nandanāma nava rājāno ahesun ti attho | tesam hi jeṭṭho pana aññātakulassa putto ti ca paccantavāsiko ti ca tesam navannaṃ uppattik-kamañ ca *Uttaravihāratthakathāyaṃ* vuttam | mayam pi samkhepena tesam uppattimattam samayāvirodhamattā kathey-yāma | pubbe kira Kālāsokaputtānaṃ rajje yeva paccantivāsiko eko mahācoro uppajjitvā laddhapakkho raṭṭham vilumpamāno vicarati | tassa manussā pane gāmaghātakammaṃ karontā yaṃ gāmaṃ vilumpanti bhaṇḍaṃ tasmim gāme manussehi gāhāpetvā Malayam netvā bhaṇḍaṃ gahetvā manusse ca vissajjenti | ath' ekadivasam te corā evaṃ karontā ekaṃ nibbitikaṃ thāmajavasampannaṃ yodhasadisam purisaṃ gahetvā tena saddhim gāhāpetvā Malayam nenti | so tehi niyamāno te kim vo kammaṃ karontā vicarathā ti pucchitvā tehi bho dāsa purisa na mayam aññam pi kasigorakkhādikammaṃ karoma iminā va nīhārena gāmaghātakādīni katvā dhanam ca dhaññaṃ ca uppādetvā macchamaṃsasurāpānādīni paṭiyādetvā khādantā sukhena jīvitavuttiṃ karomā ti vutte sādhu vata ayam eva tesam jīvitavutti aham pi teh'eva saddhim eva eva jīvitam kappeyyāmīti cintetvā puna āha aham pi tumhākaṃ santike vasitvā tumhākaṃ sahāyo bhavissāmīti tumhe mam pi gahetvā vicarathā ti | te sādhu ti taṃ gahetvā attānaṃ santike vasāpesum | ath' ekadivasam te corā gāmaghātakammaṃ karontā ekaṃ āvudbhatthasurapurisehi sampannaṃ paccantagāmaṃ pavisimsu | tesu pavitṭhamattesu gāmavāsino utṭhāya te majjhe katvā gāmaṇim gahetvā asinā paritvā jīvitakkhayaṃ pāpesum | corā pana yena vātena vā palāyitvā Malayam gantvā tattha sannipatitvā tassa matabhāvaṃ jānitvā tasmim vinatṭhe ambhākaṃ parihānibhāvo

paññāyissati tam hi vinā amhehi ito patṭhāya gāmaghātādi-
kammakaraṇaṃ nāma kassa bhāro idha vasitum pi na sakkā
evam no nānābhāvo vinābhāvo paññāyissatīti rodamaṇā nīsi-
dīmsu | amu esa puriso te upasaṃkamitvā kasmā rodathā ti
puochitvā tehi no gāmaghātākammakaraṇakāle pavesanikkha-
maṇāya purecārikasūrapurisassa abhāvakaraṇena rodamaṇā ti
vutte tena bho tumhe mā rodatha so yeva kammaṃ kātum
sakkoti na añño aham eva tam kammaṃ kātum sakkhissāmīti
itho patṭhāya mā cintayitthā tiādim āha | te tassa vacanena
assāsajātā sādhu ti tam purisaṃ tasmi gāmanitṭhāne ṭhape-
sum | so tato patṭhāya aham Nando nāmā ti attano nāmaṃ
sāvetvā tehi saddhiṃ purimanayeneva raṭṭhaṃ vilumpamaṇo
vicaranto attano sabhātuke nātivagge ca sannipātāpetvā tehi
pi laddhapakkho hutvā vicaranto | ath' ekadivasaṃ sapurisaṃ
sannipātāpetvā aham bho na idaṃ kammaṃ surapurisehi
kātabbaṃ amhādisānaṃ nānucchavikaṃ hinapurisānaṃ eva
idaṃ kammaṃ anucchavikaṃ tasmā kiṃ iminā rajjaṃ gan-
hissāmā ti | te sādhu ti sampaticchīmsu | so tasmīṃ sampa-
ticchite saparivāro yuddhasajjo ekaṃ paccantanagaraṃ gantvā
rajjaṃ vā detu yuddhaṃ vā ti | te tam sutvā sabbe samā-
gamma tadanurūpāya mantanāya mantetvā samānacchanda
tena saha mittasatthavaṃ akāmsu | iminā va nayena so
yebhuyyena Jambudīpavāsino manusse hatthagataṃ katvā
tato Pāṭaliputtaṃ gantvā tattha rajjaṃ gahetvā raṭṭhaṃ
anusāsamaṇo na cirasseva kalam akāsi | tato tassa bhātara
paṭipāṭiyā rajjaṃ anussāsiṃsu | te pana sabbe dvāvisati vassāni
rajjaṃ karīmsū ti | tena vuttaṃ nava Nandā tato āsum | pe |
rajjaṃ samanussāsiyun ti | pe | tattha kamenevāti vuddha-
paṭipāṭiyā eva | tesam pana kanitṭho navamo sayam dhanani-
dahanavittikatāya Dhananando nāma ahosi | so hi paṭiladdhā-
bhiseko va macchariyābhibhūto dhananidahanakammam eva
me kātum vaṭṭatīti cintetvā tato tato asitikoṭṭippamānaṃ dha-
nasañcayam katvā sayam eva tam gāhapetvā Gaṃgātīraṃ
gantvā sākāvaraṇena Mahāgaṅgaṃ pidahāpetvā mātikaṇ
ca katvā tato udakaṃ aññatthaabhimukhaṃ kārāpetvā anto-
Gaṅgāya pāsānatale mahantaṃ āvāṭaṃ kārāpetvā tattha dha-
naṃ nidahitvā tatopari pāsāṇe santharāpetvā tatopari udaka-
nivāraṇatthāya vilinaloham okirāpetvā gulapāsāṇe attharā-

petvâ puna sodakam vissajjâpetvâ tam pakatipâsânatalam
 viya jâte udakam vissajjâpesi | puna attano ânâpavattana-
 tthâne cammajaturukkhapâsânapavattâpanakâraṇādīhi dha-
 nasañcayam kârâpetvâ tattheva akâsi | evam katipayavârehi
 akâsīti vuttam hoti | tena avocumha tesam pana kaniṭṭho
 navamo sayam dhananidahanavittikattāya Dhananando nāma
 ahoṣi ti | Moriyānan ti attānam nagaram siriya eva sañjātam
 Moriyā ti laddhavo(hā)raṇam khattiyānan ti attho | tehi
 pana dharamāne yeva bhagavati Viḍuḍḍhabhena upaddutā
 te pi Sākiyā Himavantam pavisitvā aññataram salīlāya sam-
 pannaṃ ussannapipphalipavanādīhi pādapavanehi upasobhi-
 tam ramaṇīyam bhūmibhāgam disvā tatthā 'bhinivittapema-
 hadayā tasmim thāne suvibhattam mahāpathadvārakoṭṭha-
 kam thirapākāraparikkhattam ārāmauyyānādivividharāma-
 ñeyyasampannam nagaram māpesum | api ca tam mayūragi-
 vasamkāsam chadaniṭṭhikapasādapanti koṇcamayūragananā-
 dehi pūritam ugghositaṃ ca ahoṣi | tena te tassa nagarassa
 sāmīno Sākiyā ca | tesam puttapaputtā ca sakala-Jambudīpe
 Moriyā nāmā ti pākātā jātā | tato ppabhuti tesam vaṃso
 Moriyavaṃso ti vuccati | tena vuttam Moriyānam khatti-
 yānam vaṃse jātān ti |

95 (Turnour Collection).

125 leaves, signed with the Sinhalese letters ka—jo. Sin-
 halesse writing. The MS. contains three different works:

1. fol. ka—gu (each page is divided into 3 columns; 7 lines).
 The *Dīpavaṃsa*. This manuscript belongs to the better class,
 though it is not free from the great deficiencies common to all
 MSS. of the *Dīpavaṃsa*.

2. fol. gū—cai (8 lines). The *Dāṭhavaṃsa*.

3. fol. co—jo (7 lines on an average). At the end of the
 MS. there is a Burmese subscription, apparently written by a
 different hand from that in which the work itself is written.
 It is dated in Sakk. 1136 = A.D. 1775. The *Lalāṭadhātavaṃsa*,
 prose with a few intermixed verses.

Begins: namo etc. |

sambuddham atulaṃ suddham dhammaṃ saṅghaṃ anu-
taraṃ
namassitvā pavakkhāmi Dhātuvamsapakāsakaṃ |
tikkhattum āgamā nātho Lamkāḍḍipam manoramam
sattānaṃ hitam icchanto sāsanaṃ ciraṭṭhitim |

The chapters of the work are : tathāgatassa gamano nāma paṭhamo paricchedo (ends f. cha')—tathāgatassa parinibbutādhikāro n. dutiyo p. (f. chū')—dhātuparamparāgato n. tatiyo p. (f. chḷi')—pakinnako n. catuttho p. (f. chām')—dhātuni-dhānādhikāro n. pañcamo p. (f. jai).

96 (Turnour Collection).

148 leaves, signed with the Sinhalese letters ka—ñi; 8 lines; Sinhalese writing.

The *Milindapañha*.

97.

207 leaves, signed with the Sinhalese letters ka—ḍam; 8-9 lines; Sinhalese writing.

The same work.

I choose as a specimen of these two MSS. the beginning of the work, giving the text according to No. 96, and subjoining the different readings of No. 97.

namo tassa bhagavato arahato sammāsambuddhassa |
Milindo nāma so rājā *Sāgalāyam* purattame
upagañchi *Nāgasenaṃ* Gaṅgā va yatha sāgaram |
āsajja rājā citrakathim¹ ukkādhāram tamonudam
āpucchi nipuno pañhe² ṭhānāthānagate puthu |
pucchāvissajjanā ceva gambhīratthupanissitā
hadayaṅgamā kannasukhā³ abbhutā lomahamsanā |
Abhidhammavinayogālhā⁴ suttajalasamatthitā
Nāgasenakathā citrā opammehi nayehi ca |
tattha ñāṇam panidhāya⁵ hāsayitvāna mānasam⁶
suṇoṭha nipuno (corr. nipuṇe)⁷ pañhe kamkhāṭṭhānavi-
dālane⁸ ti |

taṃ yathānusūyate | atthi *Yonakākam* (corr. °nam)⁹ nānā-
puṭabhedanam *Sāgalan* nāma nagaram nadīpabbatasohitam
ramanīyabhūmippadesabbhāgam¹⁰ āramuyyānopavanatalāka-

pokkharanīsaṃpannaṃ nadīpabbatavanarāmaneyyakam¹¹ sutavantanimittaṃ nihatapaccattikapaccāmittam¹² anupapīlitaṃ¹³ vividhavicitradaḥham¹⁴ attālakottakam¹⁵ varapavara-gopuroraṇaṃ gambhīraparikhapaṇḍarapākāraparikkhittante-puraṃ suvivhattavithi(*corr.* vīthi-)caccaracatukkasiṃghāṭakam¹⁶ suppasāritānekavidhavarabhaṇḍaparipūritantarāpa-naṃ vividhadānaggasatasamupasaḥhitam¹⁷ Himagirisikhara-saṃkāsavarabhavanasaṭasaḥassi(*corr.* °ssa-) patimaṇḍitam¹⁸ gajahayarathapanti(*corr.* patti-)saṃā-kulam¹⁹ abhirūpanara-nāriganānucaritaṃ ākiṇṇajanamanussaṃ puthukhattiyabrāhmaṇavessasuddham(*corr.* °ddam)²⁰ vividhasamanabrāhmaṇā-sabhajanasaṃghāṭitaṃ²¹ bahuvividhavijjāvantanaṇavīranisevi-taṃ kāsikakoṭṭumbarakādīnānāvidhavatthāpanasaṃpannaṃ²² suppasāritarucirabahu- (*added*: vidha) pupphagandhagandhā-panagandhagandhitaṃ²³ āsiṃsanīyyabahuratta- (*corr.* °tana) paripūritaṃ²⁴ disāṃmukhasuppasāritāpanasiṃgārīvāri- (*corr.* °ni)jaganānucaritaṃ²⁵ kabāpanarajatasuvaṇṇakaṃsapathhara-paripuraṃ²⁶ pajjotamaṇanidhiniketam pahutadhaṇaḍhaṇṇa-vitthūpakaraṇaṃ²⁷ paripuṇṇakosaḥkottāhāgāraṃ bahuvaṇṇapā-naṃ²⁸ bahuvividhakhajjabhojjaleyyapeyyasāyaṇīyya²⁹ Uttara-kurusamkāsam³⁰ saṃpannasassaṃ Ālakamaṇḍā³¹ viya deva-puraṃ |

Various readings of No. 97: 1) °kathī, 2) pañho, 3) kaṇṇa-sukhā, 4) °gāṭhā, 5) paṇidhāya, 6) mānasam, 7) nipuṇe, 8) °ṭhānavidhālane, 9) yonaṃ, *corr.* yonakānaṃ, 10) bhitaṃ ramaṇīyyam (*corr.* °yya°) bhumi°, 11) °vaṇarāmaneyyakam, 12) °paccatthika°, 13) anuppilītaṃ, 14) °vicitrādaḥham, 15) °kottāhakam, 16) °vīthivaccara°, 17) °saṃūpas°, 18) bha-vaṇasaṭasaḥassa°, 19) pantis°, 20) °suddam, 21) °samaṇa-brāhmaṇasaḥbhājanasaṃghāṭitaṃ, 22) °vatthāpanasaṃpannaṃ, 23) °bahuvividhapuppha°, 24) °nīyabahuratana°, 25) °siṃgā-ravāṇija°, 26) °paripūraṃ, 27) pahūtadhaṇaḍhaṇṇavittūpa-karaṇaṃ, 28) bavhannaṇapānaṃ, 29) °sāyaṇīyam, 30) °saṃ-khāsam, 31) ālak°.

98.

Burmese MS., see Catal. of Burmese MSS., No. 3457.

Kalyāṇī kyom cā. Pāli and Burmese. For the history and contents of this work see the Burmese Catalogue.

The Pâli introduction runs thus: namo, etc.

nâtham natvâna nâthassa kassam sâsanavuddhiyâ
 Kalyâṇisimây' uppattibhûtapâthassa nissayam |
 Dhammacetyâbhidhânaena Râmâdhipatinâminâ
 rañâ Râmañadese hi Kalyâṇinâmikam simam |
 âcariye sammanetvâ tâya uppattikâraṇam
 ñâtuṃ sîlâpattakesu ¹ thapitam likkhiya 'kkharam |
 tato pi nihato gandho aparâcariyehi so ² |
 na uggaḷitakkharattâ ³ sudujjânattato mayâ
 sodhetuṃ nussahattâ pi thapito cîrassam 'dhunâ |
 paramparagottâvâsanâbhinikkhaṇagâminâ
 ñâtakupâsakeneva tumhâdisehy adipane |
 gandhasâravijjantehi satti satti ⁴ sujânitum
 pacchimâjanatâ kivaṃ ityâdinâbhiyâcito |
 sâsanassopakârâya Mrammabhâsâya jânitum
 visodhetvâ yathâsattim racissam tassa nissayam |
 yuttâyuttam vicintetvâ ayuttam tam susodhiya
 yuttam thânam dhârayantu mânadosavivajjitâ |

99.

Burmese MS., see Catal. of the Burmese MSS., No. 3421.

The *Dhammasat* (Manusâradhammasattha), Pâli with Burmese paraphrase. An accurate account of this code has been given by Sangermano (Descr. of the Burmese Empire, pp. 172-221).

This Nissaya begins: ⁵ namo, etc.

Manumanosâram vande dasabbalam amaṇḍite (âmaṇḍite, B.)
 paṭhavîyâ paṭicchanne vassantam 'malakam viyam (amalakam viya passantam, B.) |
 lokîyuttarasaddhammam Nerucakkavalâdikam
 dhammañ cassa supûjeyyam puñ(ñ)akhetam gaṇam api |
 Manusâradhammasatt(h)am kâlantarena sabbaso
 paramparalikkhitena pamâdasahitam yato |

¹ °paṭtakesu, the text repeated with the Burmese version.

² yo.

³ nathagg°.

⁴ sakkhissati.

⁵ I design by B. the readings of the text repeated together with the Burmese version.

tasmā atthañ ca tandiyam (tandīyañ ca, B.) visodhento
 mabam dāni
 akkhadassānam atthāya bālānam suṭhu dīpissam |
 karuṇāya 'ssa codite buddhesi 'nena bhātunā
 sagāravam 'bhiyācito porāṇakam matam niya (matam
 andhiya, B.) |

The text then begins after this preface :

sajjanāsajjanāsevam narānarābhivuddhikam
 pāraṅgam 'pāraṅgam netam viram viram 'bhivandiya |
 dhammasattam vicāremi vicittanayamaṇḍitam
 bahusattakalokānam catvāgativimuccitam |

100.

Another very incorrect copy of the same work, see Catal. of the Burmese MSS., No. 3454.

101.

Burmese MS., see Catal. of the Burmese MSS., No. 3439.
 The *Dhammasat*, Pāli text with another Burmese version.

102.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 1.
 The *Lokanīti*, collection of rules and proverbs for life and society ; Pāli and Burmese. Begins :

lokanīdhi pavakkhāmi nānāsattasamuddhitam
 māgateneva saṅkhepam vanditvā ratanattayam |

103.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 2.
 The *Rājanīti*, similar collection of rules for royal government ; Pāli and Burmese. Begins :

saddhā bhavantu jinasakkā varābhivuddhiyo |
 rājanītisattam rañño dhammatthasukhasāadhanam
 vuccate buddhivuddhattham pararatṭhavimaddane |

104.

23 leaves ; the first 22 leaves are signed with the Burmese letters pa—phau ; the last leaf, which, like the preceding one,

is much damaged, has lost its signature. 9 lines. Burmese writing.

Fragment of the *Visuddhimagga*. The outside leaves at the beginning and the end contain the signature *ekādasa-vagga*, but neither beginning nor end are coincident with any division of the work.

The fragment begins : *lātu-(ku?)saṃ kammaṃ avisesena samuddayasaccan ti saccavibhaṅge vuttaṃ | tasmā avijjā-paccayā saṅkharā ti avijjāsayasāṅkharam dutiyasaccappabhavaṃ etc.*

105.

Third and fourth part of the MS. No. 18; see also Catalogue of the Burmese MSS., No. 3442.

1. Fol. ka—khe (the letter khû is put twice); 20 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhā*, metrical work about the duties of the priesthood. Begins : *namo etc.*

ādito upasampannasikkhitabbam samâtikam
Khuddasikkham pavakkhâmi vanditvâ ratanattḥayam |
 pārâjikâ ca cattâro garukâ nava cîvaram
 rajanâni ca patto ca tâlakâ (thâlakâ, the Nissaya) ca pavâ-
 vanâ |
 kâlikâ ca paṭiggaho mamsesu ca akappiyam
 nisaggiyâni pâcitti samanaṭappâ ca bhûmiyo (samakap-
 piya bhummiyo ca, the Nissaya) | *etc.*

The end, containing the author's name, runs thus :

mahato kittisaddassa yassa lokavicârino
 parissamo na sambhoti mâtulasseva niccayo (niccaso the
 MS. of the Nissaya) |
 tena *Dhammasirikena* Tambapaṇṇiyaketunâ
 therena rajitâ dhammavinayaññupasaṃsitâ |
 etthâvatâ 'yam niṭṭhânam *Khuddasikkhâ* upâkatâ
 pañcamattehi gâthânam satehi parimâṇato ti |

2. Fol. ka—ṭam; 131 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhâ*, text with single explanatory remarks in Pâli and a Burmese Nissaya. The introduction makes it

highly probable that the author of this Nissaya is identical with that of the Vibhaṅganissaya (see No. 47). He says :

viñātu 'ttho hi sakkâ naṃ sante pi pubbanissaye
sukhena mandamañenahi bhikkhunâ 'haṃ bhiyâcito |
racissa *Pañāmañjūnā* sikkhākāmena nissayaṃ
nātisaṅkhepavittthāraṃ navaṃ pītivivaḍḍhanam |

The subscription containing this author's name shows that he is the same who composed the Burmese version of the *Aṭṭhasālinī* (No. 45). I give the complete text as far as in No. 45.

Kusannāmassa nagraṣṣa purattimāpadesake
sāsanāruḷabhūtassa aḍḍhayaḥjanapamāṇake |
Nerantivhayagāmassa pacchimam īsanissite
uttarasmi disābhāge ṭhāne pañcadhanusake |
gamaṇāgamaṇasampanna *Maṇiratanaṇāmaka*
alaye puṇanippatte santāsane tibhummiḥ |
bahuggahaṇavācakena atigambhīyabuddhinā
ādimh' ānisaṣaddena (*sic, ariyasaddena* the repetition
with the Burmese version) *Alaṅkāro* tināminā |
mahātherena yuttena na āhāpetvāna sabbaso
sāvakānaṃ vācanaṃ ca antarā antarakkhake |
sāmpaso dvīsaḥassaṃ ca dvīsaṭaṃ jinaśāsane
tesaṭṭhivavassa(vessa?)katato (vassaganato, the repetition)
racito nissaro sayam |
navabhū *Khuddhasikkhāya* muṇisaṣanabuddhiyā |

106.

Third part of the MS. No. 19 ; see also Catalogue of the Burmese MSS., No. 3524. 61 leaves, signed with the Burmese letters gho—jho. 8 lines. Second part (tvai) of another copy of the preceding work. The whole copy was probably composed of three parts.

107.

Burmese MS., see Catalogue of Burmese MSS., No. 3498. Sakk. 1127=A.D. 1766.

Pañcaśī aṭṭhaśī achum aprat, a moral work chiefly about the duties of householders. Pāli, with a Burmese version or paraphrase. An accurate account of the contents is given in the Burmese Catalogue, l.l.

The work begins : *namo etc.*

jitajeyyam varam buddham tilokaggavināyakam
natvā gīhipaṭipadam vakkh' uddhari tato tato |

atthānattham maṇati jānātīti manusso | gahaṭṭhasīlam
nāma pañcaṅgasīlam aṭhaṅgasīlam dasaṅgasīlañ ca terasa
dhūtaṅgesu ekāsanikaṅgapattapiṇḍikaṅgavasena dve dhū-
taṅgāni ca | imāni sīlāni gahaṭṭhānam vattanti.

108.

151 leaves, the first 150 signed with the Sinhalese letters
ka—ñri (the same leaf has the two signatures ke and
kai), the last leaf containing an index to the whole work.
8-9 lines ; Sinhalese writing.

The *Sārasaṅgaha*. Begins : *namo etc.*

mahākārunikam nātham dhamman tena sudesitam
natvāna ariyasamghaṇ ca dakkhiṇeyyam niraṅgaṇam |
dassayissam samāsenā pavaram Sārasaṅgaham
samāharitvā vividham nayam sotasukhāvahan ti |

Conclusion :

Dakkhiṇārāmapatino Piṭakattayadhārino
Buddhappiṇḍavhayatherassa yo sissān' antimo yati |
tena *Siddhatthanāmena* dhīmatā suciyuttinā
therena likhito eso vicitto Sārasaṅgaho |

The work is a short encyclopædia of Buddhist theology
and cosmology. It is divided into the following chapters :
buddhānam abhinīhārakathā (ends f. kī)—tathāgatassa accha-
riyakathā (f. kām')—pañcaantaradhānakathā (f. khu')—mu-
nino cakkavattino ca cetiyakathā (f. khū')—sammajjaniyā-
phalaṅgahanayo (f. khri')—dhamme acchariyakathā (f.
kho')—saṅghe acchariyakathā (f. gū')—niddāvibhāvanam (f.
gri')—supinavibhāvanam (f. gli')—ratanadvayasantakapari-
vattanakathā (f. gli)—saraṇagamanassa bhedaṅgahanayo
(f. ge')—sīlānam pabhedaṅgahanayo (f. ghi)—kammaṭṭhā-
naṅgahanayo (f. gho)—nibbānassa vibhāvanam (f. ghau)—
ratanattaye agāravavibhāvanakathā (f. ghau')—janakādi-
kammaṭṭhānaṅgahanayo (f. nu)—ānantariyakammavibhā-
vanam (f. ñri')—micchādīṭṭhivibhāvanam (f. ñli')—ariyūpavā-
davibhāvananayo (f. ñlī')—kuhakādīnañ ca kathāsaṅgahanayo

(f. ne')—maccherakathâ (f. nai')—tividhaggivibhâvanakathâ (f. nâm')—dânâdipuññasāṅghanayo (f. cū)—sattānaṃ āhārabhedanayasāṅgaho (f. cū')—yonivibhāvananayasāṅgaho (f. cha)—pumitthiparivattanakathâ (f. chi)—yuvatīnaṃ sarūpavibhāvanam (f. chu)—paṇḍakānaṃ vibhāvanam (f. chu')—nāgānaṃ vibhāvanakathâ (f. chri)—supaṇṇānaṃ vibhāvanakathâ (f. chri')—petānaṃ vibhāvanam (f. chli)—asurānaṃ vibhāvanam (f. chli)—devatānaṃ vibhāvanam (f. chli')—mahivaddhanakathâ (f. che')—mahicalanakathâ (f. chau')—vuṭṭhivatādinam sāṅghanayo (f. ja)—pakiṇṇakakathâ (f. je')—iddhividhādisāṅghanayo (f. jhu')—lokasaṇṭhānakathâ (f. ñri').

109 (Turnour Collection).

73 leaves, signed with the Sinhalese letters ka—ṇṇī (the first leaf containing an index of the chapters has no signature); 10–9 lines; Sinhalese writing.

The *Lokadīpasāra*. A collection of chapters on different subjects arranged according to a cosmological schema. The introduction begins:

setṭham setṭhadadam buddham loke lokagganāyakam lokabandham mahāvīram lokanātham namāmi 'ham.

Subscription: Siriratanapurābhiddhāne uttamanagare setakuṇṇjarādhīpatibhūtaṃ mahārañño mātubhūtaṃ Susaddhāya mahādeviyā kārīte ti | punapaṭalachādīte soṇṇamayamahāvīhāre vasantena silācārādisampannena Tipiṭakapariyattidharena saddhābuddhiviriyapatimaṇḍitena Sīhalādīpe araṇṇāvāsīnaṃ pasatthamahātherānaṃ vamsālaṅkārabhūtena Medhamkaramahātherākkyappatitena *Samgharañña* karato 'yam Lokappadīpakasāro ti | — — Lokappadīpakasārapakaraṇam *Mahāsamgharājena Dayarājassa* garuṇā racitaṃ samattan ti.

The chapters, as given in the index, are:

I. saṅkhāralokaniddeso. II. nirayagatiniddeso. III. pe-tagatiniddeso (comprehends: sāmāññadukkhavaṇṇanā—tirokuddasuttam—mahādevavatthum—pāsānapetavatthum—pāsānatthambhapetavatthum—kasipetavatthum—addhataṇḍulapetav.—patākāp.). IV. tiracchānagatiniddeso. V. manussagatiniddeso¹ (comprehends: thūpārabbhakathā—thūpakara-

¹ This chapter contains almost entirely extracts from the Mahāvamsa. The story of the Māgadha kings and the former kings of Ceylon is given very shortly; the account of Duṭṭhagāmanī's works is almost identical with the Mahāvamsa.

nakathâ — mahâdhâtunidhânakathâ — Abhayaduṭṭhagâmanirañño Tusitadevalokagamanam—Asokamâliniyâ uppattikathâ — Sâliṛâjakumârassa uppattikathâ—bhatikammakaraṇakathâ). VI. sattalokaniddeso (comprehends: aṭṭhakḥanaparidīpanakathâ—kâmâvacaradevânam uppattikathâ). VII. okâsalokaniddeso. VIII. pakiṇṇakanayasâraniddeso.

110.

Burmese MS., see Catal. of the Burmese MSS., No. 3495, 1. *Ratanamâlâ che kyam*, a medical work; Pâli text with Burmese Nissaya. The MS. is very incorrect. The Pâli introduction begins:¹ namo tassa *etc.*

sampannâ puṇaamitaṃ piyajakhilajanam (piyadh° B.)
buddha(m) trelokasaranam ârabbhâ 'dha pranamyam
(idha atthayojanam B.) |
jararogâ yadi bhavâ tato nikkhitum
ratanamâlâcariyo osathâ (°tham B.) gâyâgâyati |

111 (Turnour Collection).

Miscellaneous Pâli and Sinhalese MS., written in Sinhalese characters. I here omit the parts which are merely Sinhalese.

No. 2. 3 leaves (ka—ki); 8–7 lines. The last page contains the title: Asgiri Wihâre Indavallugoda Unnânsê wisin amutuwen tanâpu asṭakayayi. 8 verses in honour of “Jorjji Tarnnaru” (George Turnour); Pâli with Sinhalese version.

No. 3. 4 leaves (ka—kî); 7–8 lines. Similar 8 verses, Pâli with Sinhalese version.

No. 5. 1 leaf; 8 lines (only the first page is written). 8 verses in honour of Buddha.

No. 6. 2 leaves (ka—kâ); 8 lines. Title: Asgiri Wihâre Miyanamaḍe Unnânsê wisin amutuwen tanâpu asṭakayayi. Contents similar to No. 2.

No. 7. 4 leaves without signature; 7–8 lines. 7 verses in honour of Buddha, Pâli with Sinhalese version.

No. 9. 5 leaves (kha—khu); 7–9 lines. Beginning of the *Mahâparinibbânasutta*, Pâli text with Sinhalese version. The

¹ The readings marked with the letter B. are those of the text as repeated in sections in the Burmese version.

text ends with the words : Vajjīṇaṃ pāṭikaṃkhā no parihāṇī ti (end of p. 3 in Childers's edition).

No. 10. 1 leaf containing 3 verses in honour of Turnour.

No. 11. 1 leaf containing statements about the bringing over of the Bodhi-tree from India to Ceylon.

No. 12. Another leaf treating of the same subject.

No. 13. One leaf containing Pāli and Sinhalese notes on the words saddhammaṃ antaradhāpentī.

No. 15. One leaf containing an extract from the Aṅguttaraṭṭhakathā (dukanipāṭavannaṇā) about the places where Buddha sojourned during the rainy season.

No. 17. 4 leaves ; 8-7 lines. 8 verses in honour of Turnour, Pāli with Sinhalese version.

No. 18. 10 leaves, signed with the Sinhalese letters gu—gau ; 7-8 lines.

Beginning of an account of six hair relics of Buddha given by him to six Theras ; the little treatise is called in the introductory stanza *Thūpavaṃsa*. Begins : namo etc.

buddhañ ca dhammañ ca gaṇaṃ namitvā aggaṃ visuddhaṃ janapumūkhettaṃ

chakesadhātūnañ ca *Thūpavaṃsaṃ* vakkhāṃ' aham sāsanaṃ aḍḍhanāya |

ekasmiṃ kira samaye amhākaṃ bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe tatrāpi kho bhagavā catunnaṃ paṇṇāsaṃ dhammaṃ desesi ādikalyāṇaṃ majjhe kalyāṇaṃ pariyoṣānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipunṇaṃ. tena kho pana samayena Anuruddho Sobhito Padumuttaro Guṇasāgaro Ñānapaṇḍito Revato ti cha khīṇāsavā eka-cchandā hutvā yena bhagavā ten' upasaṃkamimsu etc.

The fragment ends : Revatattherassa batthato anūpamaṃ kesadhātum sampaticchitvā gandhodakanūnāpetvā suvaṇṇa-rajatamayehi pupphehi dīpehi ca dhātu khamāpetvā caṅgo-ṭake ṭhapesuṃ taṃ khaṇaṃ ñeva heṭṭhāvuttappakārāni paṭha-vikampanādinī acchariyāni pāturaheṣuṃ dasa saḥassa ca.

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